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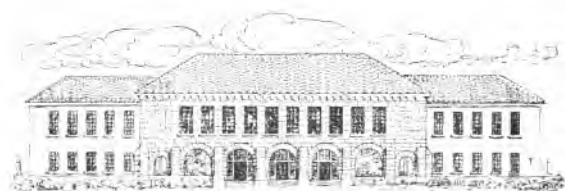
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PROCEEDINGS

OF THE

TWENTY-FIFTH CONVOCATION

OF THE

UNIVERSITY OF THE STATE OF NEW YORK,

Held July 5th, 6th and 7th, 1887.

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ERRATA.

- Page 53, line 31, for "worked" read "warped."
- Page 54, line 26, for "was" read "were."
- Page 55, line 22, for "federalism" read "federation."
- Page 56, line 29, for "what" read "What."
- Page 57, line 27, for "moral" read "novel."
- Page 58, line 9, omit second "that;" for "these" read "their;" line 21, for "constitution" read "conciliation."
- Page 60, lines 27 and 28, for "as" read "As," and for "It" read "it."

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APPENDIX I.

THE UNIVERSITY CONVOCATION

OF THE

STATE OF NEW YORK.

I.

Sketch of its Origin, Objects and Plan.

Reprinted from the Proceedings of former years, by direction of the Convocation.

At a meeting of the Regents of the University, held on the 9th day of January, 1863, the reports of colleges and academies, and their mutual relations, being under consideration, the following resolution was unanimously adopted:

Resolved, That it is expedient to hold annually, under the direction of this Board, a meeting of officers of colleges and academies, and that a committee be appointed to draft a programme of business for the proposed meeting, to fix the time and place, and to make such other arrangements as they may deem necessary.

The committee of arrangement on the part of the Regents were Chancellor Pruyn, Governor Seymour, Mr. Benedict, Mr. Hawley, Mr. Clinton, Mr. Perkins and Secretary Woolworth.

The meeting was held according to appointment, on the 4th and 5th days of August, 1863. Chancellor Pruyn briefly stated the objects entertained by the Regents, which were mainly "to consider the mutual relations of colleges and academies, and to promote, as largely as possible, the cause of liberal education in our State. While it is a part of the duty of the Regents of the University to visit the fourteen literary colleges, and more than two hundred academies subject to their supervision, it is obvious that this cannot be done as frequently as desirable, and that some such method as is now proposed, whereby teachers may compare views with each other, and with the Regents, and discuss methods of instruction and general modes of procedure, is alike practicable and necessary.

"A law enacted more than three-fourths of a century ago was cited, by which the University was organized and clothed with powers similar to those held by the University of Cambridge and Oxford in England.

"The University of the State of New York, though generally regarded as a legal fiction, is in truth a grand reality. The numerous institutions of which it is composed are not, indeed, as in England,

crowded into a single city, but are scattered, for popular convenience, over the entire State. It is hoped that the present meeting will more fully develop this fact, in accordance with which the officers of colleges and academies now convened are cordially welcomed as members of a great State University. It is also confidently expected that the deliberations now inaugurated will result in the more intimate alliance and co-operation of the various institutions holding chartered rights under the Regents of the University."

The Chancellor and Secretary of the Regents were, on motion, duly elected presiding and recording officers of the meeting. A committee, subsequently made permanent for the year and designated as the executive committee, was appointed by the Chancellor to prepare an order of proceedings. Among other recommendations of the committee, the following were submitted and unanimously adopted:

The Regents of the University of this State have called the present meeting of the officers of the colleges and academies subject to their visitation, for the purpose of mutual consultation respecting the cause of education, especially in the higher departments. It becomes a question of interest whether this convention shall assume a permanent form and meet at stated intervals, either annually, biennially or triennially. In the opinion of the committee it seems eminently desirable that the Regents and the instructors in the colleges and academies should thus meet, with reference to the attainment of the following objects:

1st. To secure a better acquaintance among those engaged in these departments of instruction, with each other and with the Regents.

2d. To secure an interchange of opinions on the best methods of instruction in both colleges and academies; and, as a consequence,

3d. To advance the standard of education throughout the State.

4th. To adopt such common rules as may seem best fitted to promote the harmonious workings of the State system of education.

5th. To consult and co-operate with the Regents in devising and executing such plans of education as the advanced state of the population may demand.

6th. To exert a direct influence upon the people and the Legislature of the State, personally and through the press, so as to secure such an appreciation of a thorough system of education, together with such pecuniary aid and legislative enactments, as will place the institution here represented in a position worthy of the population and resources of the State.

And for the attainment of these objects, the committee recommend the adoption of the following resolutions:

Resolved, That this meeting of officers of colleges and academies be hereafter known and designated as "The University Convocation of the State of New York."

Resolved, That the members of the Convocation shall embrace

1. The members of the Board of Regents.

2. All instructors in colleges, normal schools, academies and higher departments of public schools that are subject to the visitation of the Regents, and (by amendment of 1868) the trustees of all such institutions.

3. The president, first vice-president, and the recording and corresponding secretaries of the New York State Teachers' Association.

Resolved, That the Chancellor and Secretary of the Board of Regents shall act severally as the presiding officer and permanent secretary of the Convocation.

Resolved, That the meeting of this Convocation shall be held annually, in the city of Albany, on the first Tuesday in August at ten A. M., unless otherwise appointed by the Board of Regents. [*Amended*, in 1887 as to the time of meeting, by making it the first Tuesday after the Fourth of July.]

Resolved, That at each annual Convocation the Chancellor shall announce the appointment by the Regents, of an executive committee of seven members, who shall meet during the recess of the Convocation, at such time and place as the Regents may direct, with authority to transact business connected with its general object.

At the fourth anniversary, held August 6th, 7th and 8th, 1867, it was

Resolved, That the Regents be requested to invite the attendance of representatives of colleges of other States at future anniversaries of the Convocation.

At the fifth anniversary, held August 4th, 5th and 6th, 1868, the following resolutions were unanimously adopted:

Resolved, That there be appointed by the Chancellor, at each annual meeting, a committee of necrology, to consist of three persons.

Resolved, That it shall be the duty of each member of the Convocation to notify the chairman of the committee of necrology of the decease of members occurring in their immediate neighborhood or circle of acquaintance, as an assistance to the preparation of their report.

Resolved, That the secretary publish, with the report of each year's proceedings, the original resolutions of 1863, as they are or may be from time to time amended, together with the two foregoing, as a means of better informing the members of the Convocation in regard to its nature and the purposes of its organization.

UNIVERSITY OF THE STATE OF NEW YORK.

AN ORDINANCE RELATIVE TO THE UNIVERSITY CONVOCATION.

Passed April 11, 1879.

The Regents of the University of the State of New York declare and ordain as follows:

SECTION 1. The University Convocation hitherto existing is hereby constituted and established as the Convocation of the University of the State of New York, and shall continue to be called and known by the style of "The University Convocation." It shall consist of such members of the Board of Regents of the University and such instructors, officers and trustees of the several colleges, academies and other seminaries subject to the visitation of the Regents and constituent members of the University, as shall at the time being attend. The purpose of the Convocation shall be to secure an interchange of opinions on the subject of education and of literature, science and art, and to advance their standard in this State; to harmonize the workings of the State system of education; and by essays, treatises, discussions and resolutions, on subjects connected with literature, science and art, and with the credit, interest and welfare of the University and the institutions composing it, to recommend to such institutions and to the Regents, for their consideration, such action as may be expedient and lawful.

§ 2. The Convocation shall meet in the city of Albany, at the Capitol, on the first Tuesday after the Fourth of July, except when the Fourth occurs on Monday, in which case it shall be the second Tuesday thereafter, or at such other time and place as may be directed by the Regents. [*Amended, in 1887, as to the time of meeting, by making it the first Tuesday after the Fourth of July.*] A quorum shall consist of those present at any actual sitting of the Convocation. The Board of Regents shall always be in session during the meeting of the Convocation, with such recesses of the Regents and of the Convocation as may be expedient. The Chancellor and Vice-Chancellor and the Secretaries of the Regents shall be the presiding officers and secretaries of the Convocation, with power to substitute others to perform their duties respectively, *pro tempore*, not longer than one day.

§ 3. At the time of the Convocation shall be held the annual Commencement of the University, and such degrees as may be ordered by the Regents shall be then publicly announced and conferred by the Chancellor except when the Regents shall otherwise provide.

MINUTES OF THE TWENTY-FIFTH CONVOCATION, HELD
JULY 5-7, 1887.

ORDER OF EXERCISES.

TUESDAY, JULY 5 — MORNING SESSION.

The Convocation was called to order by Chancellor Henry R. Pierson. Prayer was offered by Rev. Dr. Walton W. Battershall, of Albany.

The Chancellor, in opening the Convocation, spoke as follows:

LADIES AND GENTLEMEN.—It is my official duty, as it is my personal pleasure, to welcome you to this, the twenty-fifth University Convocation. A quarter of a century seems a fitting period for review. The suggestion for the establishment of an annual Convocation was presented by the late Chancellor Benedict, then Vice-Chancellor of the Board. The very wise plan for its organization and the establishment of the Convocation was the work of the late Chancellor Pruyn, and is but one of the many methods for increasing the usefulness of the Board, conceived, promoted and executed by his zeal and fidelity to his office, and his profound wisdom as an administrator. Its chief purpose was to gain a personal knowledge of the instructors, and obtain their advice and judgment for the promotion of higher education. The resolution offered by Vice-Chancellor Benedict is as follows:

Resolved, That it is expedient to hold annually, under the direction of the Board, a meeting of officers of colleges and academies, and that a committee be appointed to draft a programme of business for the proposed meeting; to fix the time and place, and to make such other arrangements as they may deem necessary.

The committee appointed to carry out the resolutions were Chancellor Pruyn, Vice-Chancellor Benedict, Governor Seymour, Regents Clinton, Hawley, and Perkins, and Secretary Woolworth. These men are all dead, but their memorable works make up a large part of the history of higher education in the State of New York for the last quarter of a century, and let no man say that the work they have done for the State has not been well done and has not been of eminent advantage. It must be remembered that twenty-five years ago we had less than twenty-five colleges and universities, literary and medical, with about 2,000 students in all, while to-day we have over forty universities and colleges subject to our visitation, with more than 11,000 students in attendance. Remember also, ladies and gentlemen, that the Regents' advanced examination is a very natural outgrowth of the Convocation. Instituted in 1879 it has come to be the great work of the Board, and its growth has become phenomenal.

In 1879 the number of papers claimed by all the schools was 878, and the number allowed was 775, while in 1886 the number claimed by all the schools was 34,376, and the number actually allowed was 30,894, each one of which has had personal examination in the office of the Regents. In a State like ours, where the whole body of the people are entitled to share in the government, education is of the first importance; hence the State takes care of the whole subject, and by its benefaction provides for an education broad enough to ensure an intelligent administration of public affairs. It is therefore of the utmost importance that you who are instructing the youth of the land, should be thoroughly prepared and constantly stimulated in every department of study, and should adopt the best methods for promoting sound learning. For this purpose the founders of the State, the wise men, established the Regents of the University as the very first board of education. It has been maintained for a hundred years, and so long as it continues to discharge its functions wisely and well, it will be maintained, and when it fails in this, it will be reformed or abolished, as it ought to be. You come here fresh from the university, the college, the academy and the library. The work you have done during the past year is still fresh in your minds. You know what you have done well and wherein you have failed. You know the demands for an advanced degree of educated manhood and womanhood; not for scholars with "high mark" and "honorable mention" so much as for sound learning and high purpose. The subjects presented for your consideration by the committee in charge of the Convocation are mainly practical, but still of a very large range and eminently important. I beg you will enter into these discussions zealously, fearless for nothing but error; firm in your conviction, patient to hear, willing to yield if wrong, wise to conclude and act. The rooms and offices of the Board are open at all times for your comfort and convenience. I beg you will look into the library and though you will find it deranged and crowded, awaiting its uncompleted quarters, still with its rare books and ancient records it contains much of interest. The departments of natural science committed to the Board as a trust will invite your attention, and will pay for examination, be it ever so brief. The entomological department in the charge of Dr. Lintner, will be found in the Capitol, and contains a very rare and valuable collection. The botanical department, under the care of Professor Peck, is in the State Hall, and has one of the very best botanical collections to be found anywhere, arranged by Professor Peck himself, whose works and whose worth are acknowledged everywhere. The department of palæontology

is also to be found in the State Hall. There you will find carefully and scientifically arranged many thousand specimens of fossils, found mainly in this State, auxiliary to, and used for, the great work of palæontology, now drawing to a completion under the direction of Dr. James Hall, the distinguished geologist of the State. The departments of mineralogy and zoology will be found in the old Museum on State street. Very large additions have been made during the past year, especially in minerals. A very rare collection of beautiful and costly minerals and gems has been purchased and placed on exhibition, and you can well afford to give one hour at least to their examination. They are rare types for study. The department of zoology is receiving additions, and within a week there has been mounted the skeleton of a whale, complete and admirably done, now open for inspection and study. All of these departments will be kept open, especially during the recesses of the Convocation, and persons will always be in attendance, ready and willing to give information. Again, ladies and gentlemen, I bid you cordial welcome.

Prof. Oren Root, of Hamilton College, chairman of the Executive Committee, presented the following report of the Executive Committee:

MR. CHANCELLOR, AND MEMBERS OF THE CONVOCATION.—The report of the Executive Committee is before you in the printed programme of the Convocation. The full report of the work of the Executive Committee can be given only when the last hour of the Convocation is closed. The report of the Executive Committee is with you and not with us. If it be a successful Convocation, if the work that we have striven to do bring a harvest ripe and full, then it will be to your credit rather than to ours. I feel, therefore, Mr. Chancellor—and I feel especially, standing in this room and in the presence of a chairman of the Executive Committee, who, year by year, won for us such full and ripened harvests; I feel that I can make but an informal and perhaps but an unsatisfactory report. It was the thought of the Executive Committee at its meeting in November last, that this was meant to be a Convocation, it was meant to be the voicing together of the teachers of the State of New York. If it pleased our Board of Regents to continue here and there an invitation for the preparing of elaborate papers, to be printed with other proceedings, such invitations would be an honor, and those printed papers would be worth careful study and careful thought; but it is more than this. Through all these years the Regents have asked not merely four, or five, or six, or eight, or ten to prepare papers; they have asked us all to come together that through the open discussion of these papers here, thought

and experience might come forth, and thus there should be the aggregate power of the body of the higher teachers of the State of New York. The Executive Committee has framed its programme if possible this year, even more than hitherto, to bring out this general sentiment. If you notice our programme compared with those of past years, you will see that the number of discussions has been limited. It was the thought of the committee that on this programme there would be room for a somewhat full discussion on every paper presented to the Convocation. To that end the committee has adopted and placed in the foreground of the programme a number of rules, giving the limit of the time for discussion. The discussion is opened with a talk of ten minutes, and the others who follow are limited to five minutes. The members of this Convocation are the time-keepers of others; let them be the time-keepers for themselves. I have had in my current experience before my mind, a few words given me by one of the leading men of a church before which I was to appear. He said to me, "Mr. Root, we don't desire to limit you at all; develop your subject as you choose, but our Sabbath school begins precisely at twelve o'clock." And when I entered the desk, staring full before me was a great time-keeper, and all through these morning hours, and for six months past, I have remembered that statement. I do not wish to limit you, but the Sabbath school begins at twelve o'clock sharp, and as that long minute hand began to move around, going, it seemed to me, faster and faster as the minutes passed from eleven, until about fifteen minutes before twelve, I began to chop off my morning talk so that I could get through sharp at twelve. I believe I have never erred beyond the twelve o'clock hour. We have in the corner here just such a time-keeper, and I am sure that the pedagogic eyes are sharp enough to see it, and the pedagogic thought is keen enough to know it. The opening discussions are ten minutes, and the following discussions are five minutes.

The third rule adopted by the committee is with the desire to open the way for those who otherwise might feel themselves crowded out of these discussions. We have provided that anyone desiring to speak upon one of these papers, and sending a card to the Chancellor, will be called out in the order in which the cards are received. You will not therefore have the excuse that when you were striving to enter the troubled waters of speech, that some one else rose up and shut you off. Send your card to the Chancellor and he will summon you and see that you enter into the strife.

The committee regrets that it has been found necessary to make some changes in the programme as printed. The sudden lamentable death of Mrs. White has made it necessary that her husband withdraw

from active participation in this Convocation. We have placed in the stead of the address of Ex-President White, on Wednesday evening, the paper to be read by Regent W. A. Cobb, of Lockport. In the room of the paper of Mr. Cobb at to-morrow morning's session, arrangement has been made for a general discussion of the Regents' examinations. We give notice thus early that thought may be gathered and in full array in this discussion. There is no subject that comes more closely to the academic and college teacher than these examinations, coming term by term throughout the year. It is also a matter of very deep moment to the Regents themselves, under the widening of the work and constant accretion of the burden. There is ample room for the discussion to be not merely of interest but of very great value. The committee will be able to announce hereafter who will open the discussion on Regents' examinations.

I desire to announce the topic of the address of the Rev. Clarence A. Walworth for this evening. The topic will be School Education.

We hope, Mr. Chancellor, that the somewhat scattered and imperfect work of the Executive Committee will be so reinforced by the members of the Convocation that the results of this Convocation will equal the successes of the Convocations of the past.

Respectfully submitted in behalf of the committee,

OREN ROOT,

Chairman.

Paper: "The Education of the Working Classes," by Rev. Luke A. Grace, Niagara University.

The subject was discussed by Rev. I. James Conway, S. J., Canisius College, Dr. G. W. Samson of Rutgers Female College, and Principal E. E. Ashley of Waterford.

AFTERNOON SESSION.

The afternoon session was opened, Warden Fairbairn in the chair, by the reading of a paper by Principal Samuel Thurber of Roxbury, Mass., upon "The Teaching of Mental Science in Schools."

The paper was discussed by Principal Joseph E. King, of Fort Edward; Supt. John E. Bradley, of Minneapolis, Minn.

Prof. F. M. Burdick, of Hamilton College, read a paper upon "The Study of Law as part of a General Education."

Prof. Horace E. Smith, Albany Law School, discussed the paper.

The Chancellor, in closing the afternoon session, extended to the members of the Convocation a cordial invitation to meet him at his residence at nine o'clock, Wednesday evening.

EVENING SESSION.

The evening session was opened, Chancellor Pierson presiding.

The Rev. Clarence A. Walworth of Albany delivered the address of the evening on "School Education."

WEDNESDAY, JULY 6 — MORNING SESSION.

The morning session was opened by Chancellor Pierson.

The first paper of the session was read by Principal Eugene Bouton, of New Paltz State Normal School, upon "Moral Training in Schools."

The paper was discussed by Principal John G. Wight, of Coopers-town; by President Dodge, of Madison University; by Dr. G. W. Samson of Rutgers Female College; by President Potter, of Hobart College; by Principal Joseph E. King, of Fort Edward; by Mr. Norton, of Elmira; by Principal A. G. Benedict, of Houghton Seminary, and by Principal Albert C. Hill, of Cook Academy.

The second paper of the session, "The Overcrowding of School Courses," by Principal George A. Bacon of Syracuse, was read by Prof. F. M. Burdick of Hamilton College.

Discussion opened by Principal E. H. Cook, Potsdam State Normal School, was continued by Professor Oren Root, Hamilton College, and by Hon. A. S. Draper, Superintendent of Public Instruction.

Professor Root made the following announcements:

Mr. Chancellor.—I desire simply to renew the request of this morning. There will be a meeting of the Associated High School and Academy Principals in this room, following the closing of this morning's session. I should like to meet in the room adjoining the chamber, the persons who have been selected to represent their respective institutions in the conference of to-morrow morning; I should like to meet these gentlemen at once after the close of this morning's session. Mr. Chancellor, perhaps it might be noted again that the general discussion in regard to the Regents' examinations will be the second order of business this afternoon, thus taking the place of the paper read this morning.

AFTERNOON SESSION.

The Convocation was called to order at 3:45 P. M. by Chancellor Pierson.

Professor Root, Chairman of the Executive Committee, said: I should like to announce that the representatives of colleges in the conference of to-morrow morning will meet at the close of this afternoon's session. I would also call the attention of the Convocation to the deferring of the reports on Necrology. It will be the first in order in this even-

ing's session to be followed by the paper of Regent Cobb. Those who have noted will see that these changes have become necessary because President White is unable to attend. The representatives of the colleges will meet in the room adjoining the Senate Chamber, at the close of this afternoon's session.

Rev. Ezekiel W. Mundy, Librarian of the City Library, Syracuse, read a paper on "Private Reading."

The paper was discussed by Principal Henry P. Emerson, of Buffalo.

A general discussion upon the Regents' examination then followed in which the following participated:

Principal Daniel C. Farr, of Glens Falls; Principal H. P. Emerson, of Buffalo; Principal Wm. E. Bunten, of Rondout; Principal John G. Allen, of Rochester; Principal C. T. R. Smith, of Lansingburgh; Principal Wright, of Waterville; Principal J. C. Norris, of Canandaigua Academy; Principal Bishop, of Chatham; Principal C. H. Verrill, of Delaware Literary Institute; Principal L. H. Clark, of Macedon; ex-Principal Noah T. Clarke, of Canandaigua; Chancellor Pierson; Principal George C. Sawyer, of Utica; Principal A. C. Hill, of Cobk Academy; Principal F. J. Cheney, of Kingston; Mr. J. V. L. Pruyn, of Albany; Principal J. G. Allen, of Rochester; Principal E. J. Peck, of Owego Institute; Aaron White, of Cazenovia, and Dr. Albert B. Watkins, of Albany.

The Convocation then adjourned until 8 p. m. •

EVENING SESSION.

Chancellor Pierson called the Convocation to order at eight p. m.

Assistant Secretary Albert B. Watkins, Chairman, presented the report of the Committee on Necrology, followed by Professor H. F. Peck, of Columbia College, who read a necrological notice of Professor Charles Short, and Superintendent Charles W. Wasson, of Lockport, who spoke of Professor Prosper Miller.

Regent Willard Cobb read a paper entitled "The Newspaper as an Educator."

Adjourned until Thursday morning.

THURSDAY, JULY 7 — MORNING SESSION.

The morning session opened at 9.30 o'clock, Chancellor Pierson in the chair.

The Conference on requirements for admission to college, between representatives of the college faculties and a committee from the Associated Principals of the State of New York was opened by Principal O. D. Robinson, of Albany, followed by Principal

C. T. R. Smith, of Lansingburgh; Professor L. L. Andrews, of Madison University; Principal A. M. Wright, of Waterville; Professor C. C. Brown, of Union College; Principal Henry W. Callahan, of Penn Yan Academy; Rev. Brother Thomas, of Manhattan College; Principal D. C. Farr, of Glens Falls; Professor J. R. French, of Syracuse University; ex-Principal Noah T. Clarke, of Canandaigua; Rev. Father Conway, of Canisius College; Principal George C. Sawyer, of Utica Academy; President Charles K. Adams, of Cornell University; Professor Wheeler, of Cornell University; Professor R. H. Thurston, of Cornell University; Professor George B. Hopson, of St. Stephen's College; Principal Henry P. Emerson, of Buffalo; Professor Francis P. Nash, of Hobart College.

The Discussion was closed by President J. M. Taylor, of Vassar College.

The degree of Doctor of Laws was then conferred on the Rev. Clarence A. Walworth, of Albany.

Chancellor Pierson announced the following committees:

EXECUTIVE COMMITTEE.

Professor N. L. Andrews, of Madison University, Chairman; Rev. Brother Thomas, President of Manhattan College; Professor F. M. Burdick, of Cornell University; Professor Nash, of Hobart College; Principal C. A. Sheldon, of Oswego Normal School; Principal O. D. Robinson, of Albany High School; Principal A. M. Wright, of Waterville Union School; Principal W. D. Graves, of Delaware Academy.

The Committees on Necrology and the Regents' Examinations were continued as follows:

COMMITTEE ON NECROLOGY.

Assistant Secretary, Albert B. Watkins, Chairman.

Professor Edward North, Hamilton College.

Professor Daniel S. Martin, Rutgers Female College.

COMMITTEE ON REGENTS' EXAMINATIONS.

Rev. Dr. William D. Wilson, Syracuse.

Principal George C. Sawyer, Utica Free Academy.

Principal Daniel C. Farr, Glens Falls Academy.

Principal Francis J. Cheney, Kingston Free Academy.

Principal John G. Wight, Cooperstown Union School.

Principal Frederick E. Partington, Staten Island Academy.

REGISTER OF THE TWENTY-FIFTH CONVOCATION.

PERMANENT OFFICERS, EX-OFFICIO.

Henry R. Pierson, Chancellor.
George William Curtis, Vice-Chancellor.
David Murray, Secretary.
Albert B. Watkins, Assistant Secretary.

EXECUTIVE COMMITTEE, 1887.

Professor Oren Root, Hamilton College, Chairman.
Right Rev. Stephen V. Ryan, Chancellor Niagara University.
Professor S. G. Williams, Cornell University.
Principal Eugene Bouton, New Paltz Normal School.
Principal George A. Bacon, Syracuse High School.
Principal George C. Sawyer, Utica Free Academy.
Principal C. T. R. Smith, Lansingburgh Academy.

REGISTERED MEMBERS OF THE CONVOCATION.

Francis Kernan, Utica.
Henry R. Pierson, Chancellor, Albany.
Martin I. Townsend, Troy.
Henry E. Turner, Lowville.
St. Clair McKelway, Brooklyn.
Hamilton Harris, Albany.
Daniel Beach, Watkins.
Willard A. Cobb, Lockport.
A. S. Draper, Superintendent of Public Instruction.
David Murray, Secretary.
Albert B. Watkins, Assistant Secretary.
Charles E. Hawkins, Inspector of Teachers' Classes.
Edward I. Devlin, Chief Clerk.
John W. Battin, Clerk.
Edward Ellery, Clerk.
Columbia College—Professor H. T. Peck.
Union College—Professor Charles C. Brown, Professor William Wells, Tutor James Stoller.
Albany Medical College—Dr. Albert Vander Veer, Dr. F. C. Curtis,
Dr. Willis G. Tucker, Dr. S. R. Morrow.
Albany Law School—Professor Horace E. Smith.
Hamilton College—Professor Oren Root, Professor Francis M. Burdick.

Hobart College — President E. N. Potter, Professor J. H. McDaniels, Professor Francis P. Nash.

Manhattan College — Rev. Brother Thomas, Director, Rev. Brother Fabricius.

Cornell University — President C. K. Adams, Professor R. H. Thurston, Professor B. W. Wheeler.

Rutgers Female College — President G. W. Samson, Professor Daniel S. Martin.

Syracuse University — Professor John R. French.

Niagara University — Right Rev. Stephen V. Ryan, Chancellor, Rev. Luke A. Grace.

Vassar College — President James M. Taylor.

Canisius College — Professor James Conway, Professor Louis Buckholts.

Albany Normal School — Miss Mary A. McClelland, Mrs. M. A. B. Kelly.

New Paltz Normal School — Principal Eugene Bouton.

Oswego Normal School — Principal E. A. Sheldon.

Potsdam Normal School — Principal E. H. Cook.

State Library — S. B. Griswold, George R. Howell.

State Museum — Director James Hall, J. C. Smock.

State Entomologist — J. A. Lintner.

Addison High School — Principal James A. Estee.

Albany Academy — George Babcock.

Albany High School — Principal Oscar D. Robinson, Charles A. Horne, J. H. Gilbert, William D. Goewey, A. F. Onderdonk.

Albany Public Schools — Superintendent Chas. W. Cole, Principals J. L. Bothwell, E. A. Corbin, L. H. Rockwell, J. H. Sherwood, E. E. Packer, Levi Cass.

Amsterdam Academy — Principal C. A. Cole.

Argyle Academy — Principal L. S. Packard.

Buffalo High School — Principal Henry P. Emerson, Ada M. Kenyon.

Canajoharie Union School — Principal Chas. F. Wheelock.

Canandaigua Academy — Principal J. C. Norris, Ex-Principal Noah T. Clarke.

Cazenovia Seminary — Principal I. N. Clements, Aaron White.

Catskill Free Academy — Principal James V. D. Ayers.

Chatham Union School — Principal Instructor I. P. Bishop.

Claverack Academy — Principal A. H. Flack.

Clinton Grammar School — Principal Isaac O. Best.

Cook Academy — Principal Albert C. Hill.

- Cooperstown Union School — Principal John G. Wight.
Corning Free Academy — Principal A. Gaylord Slocum.
Coxsackie Union School — Principal John H. Kelley.
Delaware Academy — Professor W. D. Graves, Mrs. W. D. Graves.
Delaware Literary Institute — Principal Charles H. Verrill.
Deposit Union School — Principal R. L. Maynard.
East Springfield Academy — S. M. Ingalls, Trustee.
Elmira Public School — Principal A. W. Norton.
Fort Edward Institute — Principal Jos. E. King, Instructor J. W. Holey.
Fulton Union School — Principal B. J. Clapp.
Garratsville Graded School — Principal C. M. Babcock.
Greenbush Public School — Principal Hugh R. Jolley.
Glens Falls Academy — Principal Daniel C. Farr.
Greene Union School — Principal Welland Hendrick.
Houghton Seminary — Principal A. G. Benedict.
Johnstown Union School — Principal W. S. Snyder.
Kingston Free Academy — Principal Francis J. Cheney.
Kirkland Hall School — Head Master Oliver Owen.
Lansingburgh Academy — Principal C. T. R. Smith.
Macedon Academy — Principal Lewis H. Clark.
Marion Collegiate Institute — Principal F. W. Colegrove.
Middleburgh Union School — Principal R. S. Keyser.
Morris Union School — Principal W. D. Johnson.
Munro Collegiate Institute — Principal T. K. Wright.
Oneonta Union School — Principal Nathaniel N. Bull.
Onondaga Free Academy — Principal O. W. Sturdevant.
Owego Free Academy — Principal E. J. Peck.
Palatine Bridge Union School — Principal C. N. Cobb.
Penn Yan Academy — Principal Henry W. Callahan.
Pleasant Valley Institute — Principal John L. Lansing.
Rhinebeck Union School — Principal Edward A. De Garmo.
Rochester Free Academy — Principal John G. Allen.
Sandy Creek High School — Principal F. C. Wilbur.
Schenectady Union Classical Institute — Principal Charles S. Halsey.
Saratoga High School — Principal J. Edman Massee.
Troy Academy — Principal T. Newton Willson.
Troy High School — Principal Leigh R. Hunt.
Troy Public Schools — Superintendent David Beattie, Principal J. W. Cole.
Ulster Academy — Principal W. E. Bunten.
Utica Free Academy — Principal George C. Sawyer.

Waterford Union School — Principal E. E. Ashley.
Waterville Union School — Principal A. M. Wright.
Rev. Edward Pidgeon, Albany Cathedral School.
Rev. Francis D. McGuire, Albany Cathedral School.
George R. Smith, Campbell, N. Y.
Dr. John E. Bradley, Minneapolis, Minn.
Orlando Leach, New York.
W. H. Whitney, New York.
Fred A. Baldwin, Watertown, N. Y.
George H. Quay, Knox, N. Y.
John V. L. Pruyn, Albany.
Edward Wait, Lansingburgh.
J. Streebert, Gambier, Ohio.
N. L. Harter, Albany.
C. T. Barnes, Sauquoit.
Joseph F. Graham, Albany.
Margaret K. Smith, Oswego.
Very Rev. T. M. A. Burke, Albany.
Rev. Clarence A. Walworth, Albany.
Dr. D. L. Kathan, Albany.
G. R. Cutting, Lake Forest, Ill.
Ezekiel W. Mundy, Librarian City Library, Syracuse.
C. E. Surdam, West Brighton, S. I.
Joshua E. Crane, Librarian Y. M. A. Library, Albany.
Rev. A. L. Brewis, Principal St. Matthew's School, San Mateo, Cal.
Charles W. Wasson, Superintendent of Schools, Lockport.
Samuel R. House, M. D., Waterford, N. Y.
Mrs. S. E. Curry, Albany.
Rev. Max Schlesinger, Albany.
Leonard Kip, Albany.
Verplanck Colvin, Albany.

II.

Education of the Working Classes.

By Rev. LUKE A. GRACE, Niagara University.

In the term working classes, I include only those who employ the physical powers more than they do the mental; whose bodies are the prime agents in manufacture and production while the mind has but little to contribute towards the attaining of success.

Wherever the wheels of human industries revolve, we find classes that labor, but not always in the sense above defined. It is indeed true that the architect is a laborer, as well as the hodman, the mason, who contribute by their respective duties towards bringing his plans to maturity. The responsible head of some vast railway system works as well as his brakeman or trackwalker in seeing the safety of passengers, the dispatch of business entrusted, and the general perfection of his road. Legislators in council assembled, lawyers at their desks or at the bar, teachers, ministers of the gospel in their pulpits or their studies are all workman, but of an order far surpassing that of him who tills the soil, lays tracks for a railway, or digs out the bed of a canal. The former have that without which society would be as a lifeless body; they have the soul which informs and animates the grosser elements of our social existence. They have mental acquirements not possessed by material workmen as a class, and as a consequence they have leadership according to that trite but acceptable maxim, "Knowledge is power." The bone and sinew of the social body are made up of those whose limit in mental gifts is mediocrity; whose destiny is manual labor, more or less refined. The soul of that body is found in the comparatively few minds which have through constant investigation mastered the secrets of social supremacy. It is with the body and not the soul that we have now to deal.

In the history of labor it is easy to discern periods wherein labor was looked upon as penitential and degrading. Before the introduction of Christianity the slave of the soil the "addictus glebæ" was bound to the plow, as much an animal as the oxen that toiled ahead of the furrows. In fact, every species of heavy mechanical work fell to the lot of slaves, of those taken prisoners in war, of such as were

condemned to servitude for unpaid debts and became the bondsmen of creditors until that indebtedness could be canceled. The bondage of labor was absolute; the "Angel of Christianity" endeavored to emancipate it, but even in Christian times the shackles have weighed upon the son of toil while men bartered for his labor as though they justly owned him. His feelings, his claims to the rights of common manhood were disregarded, so that even where the laborer was nominally a free man, the hard necessities which surrounded him made him practically the most dependent of slaves.

It is only quite recently that labor has been able to assert its dignity and to command the respectful attention of the world. That vast army of strugglers known as bread-winners have awakened to the fact that laborers are the bone and sinew of a country's prosperity; they have discarded the traditions of their craft, who, in centuries gone by digged and delved, guided the plow or wielded the mechanic's hammer, and were content to remain where nature seemed to have made them, servants of the wealthy, and the powerful. A species of fraternizing, professed or real, is a prominent characteristic in the present relations of labor and its purchasers. Former periods in the history of labor show us only the serf, the slave, the "addictus glebæ;" the present period gives us the "Knight of Labor" whose palms, though roughened from toil, may join themselves in fellowship with the palms of men who have never earned bread "in the sweat of their faces."

It may be difficult to assign the true cause of this sudden change in the standing of the working classes. "Progressive ideas" may claim the honor of having effected this social revolution; "humanitarian views" may be advanced as the prime agent. Religious influence may have determined the new state of affairs, while policy perhaps, in its cheapest dress, is to gain the merit of success in raising labor to the rank of knighthood. Let speculation busy itself to find the cause; the fact is undeniable that the influence of the labor element is making itself felt in all that pertains to political, social, and moral matters. Hence prudence, if no higher motive, urges us to see that this fast-increasing factor shall be educated and guided so as to prove a blessing and not a curse to our national interests.

It is, I believe, a generally admitted maxim, that certain safeguards thrown around society are inseparable from its preservation. These safeguards are the three grand fundamentals of law, order and religion. Law, when just, is the exponent of God's will to His creatures; order is the practical result obtained from the right administration of the law. Religion is the sanction of law, giving to it a binding force, keeping the subject within the bounds of obedience, and enabling him

to fulfill his duties to himself and others by virtue of that predominant influence which religion is known to exercise over conscience. Every organization composed whether of wage-workers struggling for bread, or of capitalists rich enough to purchase a continent, is certain to advance the prosperity of its members and of the country in which its influence is exercised, provided the said organization rests securely on the three fundamentals above mentioned.

It is an unpopular but a true assertion, that the working classes as such are deficient in knowledge pertaining to the real nature and province of law and the other safeguards of society. Grievances suffered have taught them to look with a suspicious eye upon law and its representatives. Coercion into duties common to them and the rest of the social body has led them to harangue against order as the strongest ally of tyranny. Restraints put by religion on the indulgence of passions that have been raised to fever heat by real or imaginary injustices, have awakened doubts in the breasts of many among the working classes as to the advisability of at all respecting religion or its representatives. It is evident to any one who has studied the times that a popular fermentation has been going on for some years back, and that emissaries of lawlessness are now at work promoting this feverish disturbance among the working classes. These are, as a rule, pliable material for the crafty and insincere, not because their instincts are necessarily perverse and their tendencies towards evil, but because designing men work upon their ignorance, assigning as the cause of all their discontent the very safeguard which a holier hand than man's has thrown around society. This pliability, however, is for us an encouraging feature, since by exertions equally energetic but most dissimilar from those of false educators we may hope to rescue the working classes from the dangers which threaten them. I am by no means of the belief that all who labor, in the sense defined, are the victims of designing men, or give adherence to doctrines equaled only in their general unsoundness by the wildness with which they are propagated. Numerous exceptions must be made, especially among the higher strata of the laboring world. But so long as any one class remains ignorant of its obligations a wide and useful field is opened to him who would educate according to the best interests of society. Efforts made to reach our working people must be systematized, and the system adopted should have the elements of simplicity in construction and effectiveness in application. Failure is certain to follow any attempt to educate the masses, unless a clear understanding be had of the conditions, privileges and obligations belonging to their state of life.

As individuals, as heads or members of families, they have rights and duties in the great commonwealth which it is necessary that they themselves should properly understand. As individuals their rights to life, liberty and the pursuit of happiness are as sacred as the highest authority in the land can make them. As members of society they have responsibilities; if they are entitled to enjoy the protection and privileges guaranteed by the laws of the commonwealth, they are obliged also to help in bearing its burdens. As moral agents they are bound to law, order and religion. For a proper understanding and discharge of the several duties devolving upon them, it is necessary that their intelligences be sufficiently widened and their moral instincts trained, that what the mind comprehends the heart may approve. Hence do I advocate a fundamental training for the rising generation which, as members of the working classes, are one day to form the backbone of our country. Since ignorance fosters vice, the mind should be opened as early as possible that by the light of knowledge the nobler instincts may be discovered and appreciated. The practice of sending children into mills or other places to work as soon as they are able to bend their backs to the burden, and before they have seen the inside of a primer or a catechism, is a sure way of giving to society members who will one day outrage our moral sense, crowd our jails and feed our gallows. Means could be adopted whereby all our children who are exposed to the danger of growing up in ignorance might be forced to receive a rudimentary education. Nor would this interfere with the sacred warrant of personal liberty, since children as the future hope, and parents or guardians as responsible protectors, owe it to society to destroy as far as possible all germs of future disturbance in their charges. In what should this rudimentary education consist? The period of study for the working classes is very limited. A year or two at school is all that the children of the workingman can, as a rule, obtain. Hence, if they are taught reading, writing and arithmetical, together with whatever of geography, history and other useful branches they may be able to master during their short stay at school, they will have acquired a foundation whereon they may be able to build as they advance in years. Many a self-made man, now illustrious in the annals of our country, had no more than a limited acquaintance with the three "R's" when he was obliged to work his own way onward and upward. It is a mistake, it seems to me, to introduce into the higher studies, the "ologies," for example, classes that have only a year or two to remain in the school room. These higher branches are luxuries for the children of the wealthy; if not forbidden, they are at least useless forms for the offspring of the wage-

worker who earns his bread in the sweat of his face, and who leaves as his legacy only the record of a toilsome life. The objection that this view militates against higher education may be answered by defining the position of the working classes as such. The equality of all men in the eyes of the law blinds many to a fact as patent as any in our social relations. We have upper and lower grades fashioned, not by the hand of man but by a power superior to all human agency. They are as a stratum in fundamental rocks, and they can no more be dislodged from their relative positions without violence to the best interests of society, than the lower formations of rock along our river banks can be raised to the surface without a ruinous upheaval. Individuals may raise themselves from the lowest to the highest position in the social scale, but the class to which they first belonged is, as a class, rigidly fixed in its position. In this arrangement we discover the finger of God, who has decreed that the works of human industry shall be progressive; and who has provided for this progress through the necessities of the masses. The idea then, of educating, say our coal heavers, that as a class they may rival our lawyers in intellectual acumen or our wealthy citizens in æsthetic refinement is utopian. The tenets of some wild agitators to the contrary, and their crazy efforts to raise, what they are pleased to term fallen humanity to a higher level, has resulted as we know, in the overthrow of more than one prosperous government. Prudent and discerning educators can readily perceive and easily separate from their commoner fellows, those who evince talents of a higher order or enjoy privileges not possessed by their class as such. In this way many who might otherwise remain for life drudging in obscurity, would be directed to higher planes of occupation, more honorable to themselves and more useful to society at large.

A keen mind and a callous heart have always been a source of trouble to the world. Intellectual development without moral training prepares subjects for ingenious, but none the less damnable careers of crime. To avert this calamity among us, it is necessary that the heart should be cultivated as well as the head, that the moral instincts may be properly developed while they are yet tender and pliant to the touch of precept and example. Teachers in the class-room are as powers on a throne; they can mold a child's mind almost at will; they can give him a direction which will in a great measure determine the course of his after life. In this connection it may be remarked that it is neither ridiculous nor useless for teachers to mix arithmetic with hints on politeness, lessons in geography with anecdotes of religion, or extracts from history with comments on the beauty and worth of

virtue. Thus early can we sow seed that will one day fructify in blessings for society. More specific means might be suggested whereby the hearts of children would be secured against the contagious influence of vice; but the present occasion is not one for the dissemination of particular views on specialties in religious training.

The good results obtainable by a suitable education of children who belong to the working classes are seriously endangered at times by adverse influences incidental to their associations. Their home life is often miserable on account of parental vice, ignorance or chronic discontent. The efforts of educators are thus in a measure nullified, since it is practically impossible to follow the child into the bosom of such families and care for them with the necessary attention. Neither can the adult members of the working classes be encountered on a level suitable to children. The bitterness of disappointment so frequently met with among wage-workers, who have labored all their lives, but have taken in their nets almost nothing of this world's goods, renders it well nigh impossible to attempt among them a rudimentary education. They cannot understand its value; they are in no condition to try its effects; they cannot appreciate it in the younger members of their class. Happily our chances for educating our working people are not confined to the class-room. By other means yet left us it is possible to make the most aggrieved laborer a happy and law-abiding citizen, the most discontented demagogue a respecter of authority.

The pulpit is a powerful educator, reaching to the minds and hearts of all classes, softening the grievances of the oppressed, comforting the miserable, pouring the oil of consolation into the wounds of those unfortunates who would otherwise fall and perish by the wayside. The minister of religion goes where the simple teacher dares not enter; he hears grievances that the papers have not ventilated; he comes face to face with temptations unknown to those whose lives are not spent in an anxious struggle for bread. The minister of religion is the poor man's consoler, the workingman's instructor. He is a divinely appointed educator of society, and while from the pulpit or the altar he teaches the grand precepts of religion, he may, by the privilege of his character, investigate for himself the practical effects produced by his efforts at moral education. His general duty is to counsel, to encourage, to exhort, to correct, and his special province is among those whom we call the working classes. To say that the labors of God's ministers have been sterile is to speak against fact; to assert that their influence cannot prevail with those who believe they suffer

unjustly, is to leave unaccounted for the wonderful sight of thousands starving yet orderly though face to face with plenty.

The majority of our working people are able to read; they have an active interest in all that concerns social or political matters. Indeed, with nearly all of them the newspaper has grown to be a necessity. They are valued supporters of the press, as may be inferred from the many labor organs conducted, progressively, at least, in the interests of the working classes. Now the editor who pens his lines for money to the sacrifice of healthy principle, betrays his fellow men, sells his country, and inflicts irreparable injury on religion. The teachings of the pulpit, contradicted by the press, fail of successful issue in those circles of the working classes where novelty is mistaken for something always good, rebellion for liberty, and doubt for wisdom. Too many prurient sheets at present engaged in throwing off their deadly poison are controlled by men whose object is to take into their own hands the education of the working classes according to the most approved godless method. "We must enlighten the masses," cry out these fiery demagogues; "we must lift up labor and make it king," say these shiftless, lazy vagabonds who never spat upon their palms to handle a shovel or wield a mechanic's hammer. If honest editors while sympathizing with the working classes will uphold the majesty of law, the necessity of order, and the rewards of religion, they can do an incalculable amount of good towards abating a loud-mouthed nuisance which threatens, if unchecked, to demoralize society. The working man has or may have the right of suffrage. His vote is as weighty as that of his millionaire employer; in common with his fellow-workmen he possesses the power to put a stop to venal and unjust legislation; yet one of the commonest complaints of the day is that the wheels of legislation are turned for the benefit of the wealthy, and to grind the workingman. Much of the misery complained of is chargeable to the working men themselves. They have been known to abuse their dignity as citizens by truckling to political heelers who work the "vote market" in the interest of some ignorant but cunning would-be legislators. In sheer desperation at sight of the legislative evils toward which he may have contributed, the workman frequently throws away his vote on the first wild schemer who promises to revolutionize matters within the short space of time allotted to the office of mayor, or a membership in congress. Let them be educated out of that proneness to listen to every impracticable reformer and let them learn to assert their manhood by the free and sensible exercise of the right of suffrage; to encourage them in this, a spirit of conciliation towards our working people should be fostered by the higher classes. A brotherly interest without excessive

show of patronage would do much towards softening that defiant attitude which the lower orders are beginning to assume towards the higher. We cannot disguise the fact that we have cause to fear this tendency towards lawless agitation; yet it is an exotic, and finds but sickly growth in the atmosphere of our republic. It is easy for the higher classes, if they wish, to promote a healthy public sentiment which will serve as an antidote to the poison of lawless innovators. "The soul of society" must be vigilant, active, and brave; it has the mastery of mind and should wisely exercise it in class-room and pulpit, in the public press and legislative halls, in every department of life where men congregate and the problems of our social condition are discussed.

DISCUSSION BY REV. JAMES CONWAY, S. J., CANISIUS COLLEGE.

MR. CHANCELLOR, GENTLEMEN OF THE CONVOCATION. — The subject which has been so admirably presented by the reverend gentleman from Niagara University is the most momentous which could occupy the attention of any body of educators. It concerns the multitude, the millions of our fellow-men, the body, the bone and sinew of the nation and of humanity at large.

But, gentlemen, this question is of special moment for our own country, with its popular government and popular institutions. Our system of free and universal suffrage puts us altogether at the mercy of the working classes. It demands then, evidently, in these a high degree of intelligence, love of order and integrity. And woe to the country if ever the intelligence of the American working man is separated from a profound sense of right and duty! These two qualities, then — *intelligence* and *sense of duty* — must be developed in the American working man.

Now, for the first of these attributes considerable efforts have been made — greater, perhaps, than in any age or country within the same limits of time — and not without success. An evidence is the complete system of public schools which covers the whole country, and private schools rivalling these in efficiency. An evidence are the more than \$100,000,000 yearly spent on public instruction. An evidence are the thousands of public libraries, thrown open to all classes; the numerous organizations for the promotion of popular knowledge, home industry, refined social amusements. A most telling evidence is the average American child, who in intelligence is second to none. In fact, American life itself, with its bustle, activity and enterprise, is a powerful factor in popular education.

But, it seems to me, gentlemen, that in this discussion we should

occupy ourselves chiefly with the education of the working man's *child*. The working man himself is, as a rule, beyond the reach of the ordinary educator. He must be left to the church, the press and other organs of culture.

Now, as I have said, unsurpassed and not ineffectual efforts have been made for the intellectual education of the American laborer's child. And there is also the most lively interest manifest everywhere on this field, so that there is little need of a *stimulus* in this direction. It is rather a question of regulating and controlling this educational current and directing it in its proper channel — confining it within its banks; lest, like the lordly Rhine, it be lost in sands and marshes, before it confides its charge to the great ocean of American life. We must concentrate, not extend our *curriculum* — teach a few things and teach them well. Above all, we must teach our own language, so that the child may really learn to read, and read with *intelligence and profit*; that he may learn to write and *write correctly*. Then he will have something to improve on in after life. Teach what you may, if the child does not learn his own language thoroughly he is debarred from all possibility of self-improvement. I do not imply that other subjects may not be taught, but most of them can with more effect be taught in connection with language-lessons. Thus they will become a means of developing the child and giving interest to the instruction, instead of crushing his little mind under the weight of a cyclopedia of subjects which he cannot master. The standard of popular education, it seems to me, should be that every laboring man and woman should be able to write a tolerably correct and intelligent letter, read a popular book or paper with profit, and be able to do at least simple sums, mentally or in writing; that they should know something of geography and history, especially the history of our own country. So much should be taught and well taught. All else in the common school-room is from evil. If we turn out the laboring man's child thus equipped from our schools, we may hope that American life, the press, the pulpit and other facilities will do the rest to make him an intelligent American citizen.

I now come to the second attribute of the ideal American citizen — *sense of duty*. Of the importance and necessity of this feature in the character of the citizen I need hardly say anything. It will be more to the purpose to put the question: How is this feature to be brought out in the laboring man's child? To this question I know but one answer: *By a positive, solid and systematic religious training*. All truly great statesmen as well as churchmen agree that religion is an essential element in education and public life. I might quote the

authority of such men as Blackstone, Edmund Burke, Macaulay, Guizot and others. In fact, I know no man whom I would call great to have denied this principle. Nor is it an obsolete principle in our own days. The British government upholds it in all its dependencies. It is staunchly upheld by the German Empire. In 1879 Herr von Puttkamer, then Minister of Public Instruction in Prussia, after deploring the decline of morality in education said: "I am convinced that on the day on which we cease to make the saving teachings of the Gospel the basis of our education the fall of our national civilized life will be inevitable." The memorable words of Kaiser Wilhelm are well known: *Dem Volke muss die Religion erhalten werden*. For more than a decade these words became a watchword and rang through the length and breadth of the Fatherland, until at last they even broke the stern will of the iron-hearted Bismarck. This, too, was the maxim of the framers of our American Constitution. Though, for wise reasons, they did not give preference to any special form of Christianity, yet they wished the Republic to be built upon the unshaken principles of Christian faith and morals. Who is not familiar with the touching words of the immortal Father of his country, in his last will to his countryman? "Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." The same was the opinion of Benjamin Franklin. On the eve of the publication of the *Age of Reason*, he wrote to Thomas Paine, solemnly warning him, as he valued morality and order, not to publish it—not to "unchain the tiger."

Such were the sentiments of the pillars of the American Republic; and such, doubtless, are the sentiments of many of our modern statesmen; and such, I may presume, are your sentiments, gentlemen. And yet religion is exiled from most of our popular schools. And while prominent individuals and bodies throughout the country are deploring the consequences, little is being done to remedy the evil. I am sensible, gentlemen, of the difficulty of remediation, though I do not consider it impracticable. The church, of which I am a member and a minister, has practically solved the problem, as far as she is concerned. But it remains to be solved for the country at large. "Their religion must be preserved for the people;" or rather, our American version of it must be. The people must be enabled to preserve their religion, to teach and to practice it in school life; that it may be their stay and support in mature life. Thus, and thus only, can we educate a moral, loyal and dutiful working class. How this consummation is to be

brought about, is a problem to be solved. And it is the duty of every enlightened and truly patriotic educator to contribute of his wisdom towards the solution of this all-important question.

For my own part, I feel I have transgressed the limits of time set for my part of the discussion, and trespassed on your valuable time and attention; and I confess that I am more anxious to learn than to teach on this subject.

REMARKS OF DR. G. W. SAMSON, OF RUTGERS FEMALE COLLEGE.

MR. CHANCELLOR, LADIES AND GENTLEMEN. — I feel sure that practical questions like those suggested in the opening address of the Chancellor, and the two papers following that address are specially timely. The allusion to Guizot shows that we are linked here with French history. It has been my privilege, my fortune from childhood, to be associated with a class of men, true thinkers, whose friendship has led me for thirty years, in the city of Washington and again for fifteen years in New York, to meet with a scholarly class in the "Liberal Club." While Mr. Greeley was president, and again when Mr. Parton succeeded, it was a privilege to meet, five hundred of these men who think there, and yet to see clearly the demand to which allusion has been made. I have read the newspaper reports during the last two weeks and must say there is a peculiar drift in these meetings gathered about Henry George, manifest and instructive to one who is a student of the past. Six centuries ago a very different man saw the same drift. The writings of Thomas Aquinas, meeting the fancies which two centuries of the Crusades had disseminated as to social, political and religious questions may well lead the discussion which is now demanded; not as to forms of religious rites, but as to the ever-recognized truths of natural religion, whose deep principles must rule in the changes now urged. This afternoon a subject is coming up, gentlemen, that will indicate this; the demand for teaching true principles of labor-reform to the adult masses of the people. We cannot wait now to begin with the education of the child. We must, gentlemen, meet the classes that are now in New York and must be educated. True statesmen saw it in France when their revolution came. They studied deeply the way to meet it, and the class of men to which the honorable Chancellor belongs was then drawn out. The press, to a certain extent, must educate; but who write for the press? Young men, without any real fathoming of the questions before us. We in the pulpit, what know even we of the demand? Were I not here this evening I should be sitting in a company that represents French Infidelity, German Socialism, and even Russian Nihilism, at my room in New York. We have to meet those

partial theories; and the gentlemen connected with the law, who are the most thorough students after all of the principles of natural religion as they underlie our law codes and our civil institutions, must be called out. Guizot gives us the history of French education as seen to be demanded, filling in the "Memoirs" of his own time, four volumes; one half of one volume of which is devoted to this very subject. He alludes to America and its educational system as reaching not simply the child but the man of thought, and commends it. Called to be at the head of public education for four years, before he became Prime Minister under Louis Philippe, he analyzed all these questions. He showed how they can practically be met; not simply by the methods of the systems devised in the revolution; which, as it was said by one of their own number, threw education from the hands of the state-church into the hands of a church-state. The men of the law must be called out. They must meet the masses. They can analyze Henry George's theory and show its partial truth and its grave falacy. They can do it, and they are called to do it; and I repeat again—I could speak an hour with greater ease than I can five minutes on this question. I repeat the sincere hope, that to-day may be inaugurated by the friends of education that are here met, and by these Regents of the University, some practical method, not simply of reaching the child, but of reaching the Russian Nihilists, the German Socialists, the French Materialists, who are making the theories which may rule our great cities. We must reach them practically and at once. It can be done if men like Guizot will take the matter in hand and stand out before the public and organize some system to reach it. It can be done; for, meeting as I have done for ten years in the city of New York with five hundred sometimes in the Liberal Club, and addressing them year after year, I know that false theories can be reached, I know they can be guided; for even a Russian Nihilist said to me at my room not long ago, "Oh, how different you men in America think of these things from what we do. My brother is now governor of a province in Russia; but I became a Nihilist, I see however I was wrong. It is by moral and intellectual power we should seek to rule; not by force." I love to meet such men as that. We can guide them.

REMARKS OF PRINCIPAL E. E. ASHLEY.

MR. CHANCELLOR, LADIES AND GENTLEMEN.—I do not feel that much can be said on this subject, but I would like to thank the gentleman who has just spoken. I think, Mr. Chancellor and fellow-teachers, that he has touched the root of the matter. I say, fellow-teachers, that when we discuss the education of the working classes as though they were a class by themselves, we have forgotten that root; that the scholastic classes and the laboring classes are component parts of one great State and one great system. So far as their simple studies are concerned in the school-room, we all know, in our primary departments, a number of them come in every year and go over the same principles side by side, but after a while the great mass go out of school and they don their white aprons and they roll up their working-day sleeves and go out into the world of the working man, of the working classes. Only a few years more and the others go out. About ten per cent, not more than ten per cent in our favored communities, and in our laboring communities, our manufacturing communities not more than five per cent go out into the scholastic world. But are they different classes of people? They are not different classes. It is because we have said laboring class of one and scholastic class of another that to-day this world, called the laboring classes, are coming up for election to office and are saying: "Cut off the academic studies." For years you and I have heard these things, but to-day the people are moving *en masse* and are going to elect men to cut off the scholastic studies. Only the day before yesterday I read in a newspaper a piece of news from Hoboken that the trustees had voted to do away with the Normal School in Hoboken. This is simply the result of the cry from the laboring classes that the masses are taxed to educate the few — the rich.

I think that in our schools the children should be taught to think on two sides of a question. The gentleman has said well, they should be taught to read; and he did not mean by that they should be taught to say words. They should be taught to think, and I say to you, fellow teachers, if we as teachers, as educators, do not know how to do these things, the editors of papers know how. Go into the homes of the laboring classes and you will find them reading papers which treat of their organization, treat of their work, which tell them how they should stand in society, and as they read so they think. They have not been taught to think on both sides. They are easily led away, and the man who is glib of tongue, who can repeat the sayings of George, that the taxation of land means the removal of poverty,

if he can play upon the words of the Knights of Labor, he is leading the masses of the people, because they cannot think on two sides. I believe in that education that will teach men to think on two sides of a question, not upon one; that will not let them take a man's word for it. There ought not to be any distinction in the education of the two classes. To be sure, you and I go back of these laboring classes, as we call them. There is no educational influence at home. They are not equal in the school hours; they have nothing to help them. That motto we quote so often, "All men are free and equal," is true in only one sense. For those who come from the educated classes have back of them that educational force which carries them beyond. Those who have only that educational force which they find in the school-room should be taught to use that to the best advantage, be it in numbers or reading, and should be taught to think on both sides of a question. For year after year I thought the opposite party was going to bring this country to destruction. I have lived to see one party rule for twenty-five years, and then I have seen the other party come into its place, and now I believe that neither party can ruin this country.

The gentleman has told us that for years he has been laboring with these men, men who have believed in this Socialism and Nihilism, and yet they have been taught to say that they were wrong because of their education; with us teachers, we have the boys and girls to instruct — and I mean the girls as well as the boys — and they should be taught to see, as well as we see both sides of a question. I cannot think that you should argue for the education of the laboring classes as though there was a class not a laboring class and antagonistic to it. Break down the wall!

Only yesterday I was talking with a manufacturer about boys. Said I, "Do you think he should be educated in a particular line?" For the question of manual labor has agitated me a good deal. He said, "No; let them learn more." I like that man's expression. Let them read deeper, perhaps not broader. Keep them in the school longer. No boy knows what he is going to do for a living. An education, a liberal education, elevates a boy and makes his labor lighter. A person who employs boys once said to me: "We have taken boys from the school and boys from the street, and the boy from the street is ahead of the boy from the school. The boy from the school is awkward and clumsy; he does not know how to handle anything; he hardly knows a hammer from a buck-saw half the time." I said, "Have you tested them, the boy from the street and the boy from the school?" He said, "Yes, and the boy from the street is better than the boy from the school; the

boy from the school does not know how to use his hands and he does not know what to do with a left-handed wrench." I said, "How is it after the first month?" He said, "Just the same after one month or two months." I said, "How is it at the end of one year or two years; how is it then?" "Oh! the boy from the school is ahead of the boy from the street at the end of the year. His hands have become a component part of himself and his brain and hand work together now. He knows now how to work with a left-handed wrench. He knows the machinery and all its intricacies. He knows the laws of nature by which this machine works." Keep the boys in the school-room. Teach them the same things as boys going through college, and above all, teach them to think on two sides of a question, and the laboring boy is just as good as the scholastic boy.

III.

The Teaching of Mental Science in Schools.

By Principal SAMUEL THURBER, Roxbury, Mass.

In 1875, being then a member of the University of the State of New York, I enjoyed the honor of addressing the Convocation on a topic that seemed to me of paramount importance. In behalf of the secondary schools, I urged that the colleges should abandon Greek as a requirement for admission, in order that room might be made in the schools for those studies which the interests of citizens in a modern state more clearly demand. Twelve years have past, and again I stand before the Convocation, this time through your courtesy, and as a visitor from another commonwealth. I am not conscious of being frightened by the memory of my earlier suggestions of innovation, though my contention of twelve years ago was so much in the line of the drift of public opinion that since that day I have seen college presidents vying with one another in offering courses of study, preparation for which requires not only no Greek but even no Latin. That I contributed my mite to help this movement I do not to-day regret. The movement is the continuation of the great course of development in upper education, clearly traceable, if one will but study its history, from the Renaissance down to the newest programme of Harvard College. Such a movement is beyond the power of individuals either greatly to further or greatly to retard, and every man's relation to it is a modest one, and should be so confessed.

But a modest conception of one's power to stay the rising or the ebbing tide in great social changes should not excuse an attitude of indifference towards these changes. Singly and unitedly practical teachers are wanted in the front of all these movements, and not in their rear. Neither lamentation nor stolid contempt on our part will help our generation onward out of its perplexities. Let us rather be its cheerful guides, and offer it counsel and direction. I am sure it will accept such service. As allies we may leave our impress on a secular tendency, on which we could not exert the least influence by attempts at obstruction.

It may be said, it seems to me, that a marked characteristic of the

present age is a disposition to cut loose from antiquity and to seek the ultimate conditions of culture in its own resources. Antiquity never interested more people, or interested people more profoundly, than it does to-day; but it is interesting as an object of investigation, and not as possessing authority over men. Nothing material for living men to know is any longer locked in a dead language. No discipline is gained from the study of the ancient languages that has not its full equivalent in other disciplines known to the schools. Such convictions as these are wide spread among the thinkers of this generation. College courses are quick to respond to such a prevalent tendency of thought. School programmes show its influence more slowly. The reason is clear. A college can extend and diversify its courses, offering attractions to match every taste, thus avoiding the responsibility of deciding what kind of upper education is the best in the abstract, and giving only special education, such as its contemporaries demand. This the secondary school cannot do. So far as it is a mere fitting school, it may, to the extent of its means, organize a variety of preparatory courses to meet the variety of college courses. But the secondary school is, and probably always will be, the final school of the great majority of its pupils. Somebody must plan and think for the secondary schools, and that too under a sense of peculiar responsibility. Moreover no plan or conclusion is absolutely final. It is always necessary to reshape things a little. There is over-pressure, perhaps, and parents complain; or business men find that the graduates write and cipher badly; or philanthropists find that socialism is traceable to some neglect in the school programme; or some teaching of political economy would remedy the discontent of workmen. Thus whoever presides over a high school or academy hears many offers of counsel looking towards change, and must needs have some settled principles to guide him in maintaining a wise conservatism or in yielding something to wise innovation. Governed by the recognized laws of mental development, the school course may change its outward forms from time to time, while yet intelligently aiming at the same results.

What should be these principles, entitled to determine the wisdom or non-wisdom of proposed change? We may say that a course of secondary education should leave its graduate in possession, first, of the tools or instruments of knowledge; secondly, of habits of mind, such as express themselves in what we call soundness or fairness of judgment; and thirdly, of a trained conscience and a cultivated taste. We think of the taste as cultivated in the study of literature, and of the conscience as trained especially in the school discipline. The tools of

knowledge are the various aptitudes, skill in the use of languages, of the elements of science and mathematics and of the practical arts, like drawing and book-keeping. Now while we can think of certain studies as leading to practical and useful results, and of certain other studies as adapted to train the taste, I submit that the supreme note of a good education — which may be variously named reasonableness, fairness of judgment, wisdom, *sôphrosunê* — stands rather in relation to the teacher's method than to his subject-matter, unless indeed I ought to say that it is rather related to his character and personality as a man, than to any special activity he can exert as an educator. I do not think much good is accomplished by a minute analysis of studies as directed to practical, æsthetic or disciplinary ends, although such an analysis is quite the fashion in current pedagogic discussions. Therefore I will not enumerate the actual and possible academic branches and assign some fancied value to each, but will repeat my thesis, that what especially distinguishes a person intellectually trained from a person intellectually untrained is that which comes from having been led through *any* departments of school work in accordance with good methods and by teachers of controlling force and earnestness of character.

Now we all agree that young persons have great facility of imitation and quickly form mental habits; so that, to the end that they may be formed to right mental processes and begin to acquire the habit of thinking justly, it is sufficient for them to be simply well taught in any of the usual school branches. Young pupils,—and I mean by young pupils all the lower three-fourths of our high schools, as ages go—must be the objects of a good applied psychology, possessed in principle by the teachers, and used by the latter in their ministrations without a word of psychological terminology ever being uttered, or an invitation being extended for an act of mental introspection. This unconscious imbibition, not of mental science, of course, but of the fruits of mental science, is very important in early education, because, whatever the content of the child's education is fated to be, his manner of thinking will be a large factor in the totality of his life. Whether this unconscious reception of influence, leading to the formation of good mental habits, should be followed, in secondary schools, by a confessed course of mental science, in the erotematic form, with prescribed hours and lessons, and with or without a text-book, seems to be one of our unsettled questions; for the practice in schools is not uniform.

It is curious to note that in Massachusetts very few high schools retain mental and moral science in their programmes. Formerly there were many such schools. In regard to these studies there has been a

decadence of interest. If in New York a much larger number of schools continue to teach these subjects, I am still inclined to think that here also there has been a decline of interest, and that many teachers of these departments would have to confess their work perfunctory and unfruitful. On consulting a number of those principals in Massachusetts who still teach mental and moral philosophy, I find but little disposition to defend their practice, and no warm championship of these studies, such, *e. g.*, as every one knows can be elicited in abundance by disrespectful allusions to the ancient languages.

The Massachusetts school law requires towns having more than a certain minimum of population to maintain high schools and to employ teachers in them competent to teach, among other things, mental and moral science. The law dates from a time when persons competent to teach mental and moral science were not supposed to be rare, a fact that furnishes an interesting landmark by which we may measure the great distance we have moved away from some of the educational conceptions of the founders. It would seem that the high school, as conceived by its originators, was to embrace an epitome of all knowledge. Thus there was a somewhat definite goal for an education to reach, and we used to hear of a complete,—a finished, education—terms now nearly obsolete. The university also introduced its student to an epitome of all knowledge, only it was an epitome on a larger scale. The less favored youth, who could attend only a high school, should have his little handful at least of nearly everything. A young man graduated from college was really a master of arts; master enough, that is, to teach them all; and such a person met the requirements of the Massachusetts law, and was deemed competent to give instruction in general history, bookkeeping, surveying, geometry, natural philosophy, chemistry, botany, civil government, Latin, Greek, French, astronomy, geology, rhetoric, logic, intellectual and moral science and political economy. Consider how obsolete is now the conception that any one study is essential to a complete education, and that it has become impossible to predicate completeness of any kind or amount of education. We think of education as a process, of which we know neither a beginning nor an end, but on which, at various stages, we may hope to lay formative hands, provided we possess the needful skill and insight, so that we do no violence to nature, who, as partner in the enterprise, must be consulted and deferred to at every point.

The Massachusetts law as to the competency of teachers is of course, so far as concerns intellectual and moral science, a dead letter. Of many hundred high school teachers in the state I venture to assert

that there are not ten, competent, by modern standards, to teach these subjects. It still does happen sometimes that in some city or town a few persons claim to have their children taught these branches. Then some text-book is voted by the school committee, lessons are assigned and heard, and the book is in due time gone through, unless the term closes too soon. But, as I have said, this happens but rarely, and the typical secondary school to-day in Massachusetts is without mental and moral science, so that, from the sporadic nature of their appearance, these studies may justly be concluded to be a relic or residuum of an earlier period, at present without vigor, without spontaneity, useless and hopeless.

In explanation of the feeble hold which these studies plainly have upon the schools, I would offer the following suggestions:

It is anticipating nature to ask the attention of immature persons to the operations of their own minds. The subject is not interesting, being far more abstract than any to which their attention has been asked before, and is peculiarly subtle and elusive, with its difficult terminology and its intangible data. The step upward, from that which has hitherto been occupying the pupil's attention, to any systematic treatment of psychology or ethics, is probably the most sudden and trying that he is asked to take in his whole course of education. If it is desired to conclude a course of secondary schooling with an introduction to these abstract sciences, it would seem to be reasonable to think of them in advance and to arrange some sort of propædæutic to them, so that, by easy stages, the young mind might, if possible, be inured to the coming trials and gradually acquire a taste for philosophy.

A miscellaneous company of educated adults will afford but a small number of persons in whom a taste for psychological study either exists or can be developed. Much more is this true of a miscellaneous company of youths under twenty. If the youths are docile and try sincerely to respond to the teaching that is beyond their intellectual reach, the danger is that the exercise become a *simulacrum* of instruction, and not only that no philosophy be taught, but that the habit of vague thinking, or of contentment with phrases without thought, be formed or strengthened.

But if the pupils are unripe for these advanced studies, the teachers, in spite of any law, are also incompetent. For competency on the part of the teacher to give instruction in any science no longer means the having traversed the ground, or something more than the ground, with intelligence; but it now means, in addition to all this, skill in adapting the subject-matter to the youthful mind, in view of the capa-

city and the previous training of this mind. That is, a teacher must now know his specialty, or his specialties, however numerous, not merely as an *amateur*, but pedagogically also; a requirement that adds to the ground he must already have explored a new territory of equal extent, that can no more be neglected than the former if he is to be a real teacher.

Now I believe there is no established, or even inchoate, methodic of mental and moral science; I mean of course no methodic that contemplates youth of the age of our senior high school classes. My experience does not entitle me to speak with assurance. Doubtless there are veteran teachers of these subjects who have developed their own improved methods; and doubtless a few normal school teachers of psychology know how to take advantage of whatever mutual adaptation there is in psychologic science and the youthful mind, so as to bring these into amicable relation and cause the study to react upon the pupil as a genuine stimulus and to bring forth the fruit of understanding. Given pupils old enough and a teacher who knows his way, such results are not quite hopeless. I know one school where they seem to be realized.

But compare these sciences with the natural sciences, with mathematics, with the languages, about each of which has grown up a literature of method, and we see that some deterrent influence avails to keep the sciences of the mind barren of any similar pedagogic progeny. Is there then no art of teaching the sciences of the mind outside the minds of the several teachers? Is there no recognized doctrine or public sentiment in the matter on which a young teacher can draw for guidance, so that he need not be reduced to the pitiful shift of assigning text-book pages and asking questions about them or talking commonplace on more or less nearly related topics? Great movements take possession of the pedagogic world and give us modern methods in the primary school, the language class-room and the laboratory. Does any movement touch the sciences of the mind to any other issue than to cause them to drop from programmes altogether?

Thanks to the enterprise and enthusiasm of an English woman, we can now read in our own language *Antonio Rosmini's* beautiful fragment on *The Supreme Principle of Method as Applied to Education*. According to Rosmini, the supreme law of method is that the natural order of development of the child's mind be never anticipated by the teacher. He marks out, by certain indications, the various stages of mental growth in early childhood, and also arranges in categories the truths or portions of knowledge that match respectively these stages.

Truths or objects of cognition that belong to any given order of intellections must not be presented to the child's mind until it opens by nature to that order of intellections and is thus ready for these objects. To exact of the child that he give attention to objects out of season is to violate the supreme law of method, or to commit the pedagogic *crimen læsæ majestatis*. Perhaps most of the improvement made in educational methods within a generation—and surely such improvement has taken place on a great scale—is attributable to the growing perception of the supremacy of this law, which Rosmini indeed states and defines with peculiar clearness, but which has dominated the thought of educators who knew nothing of the Italian philosopher.

Now we shall agree that abstract thinking, and still more, introverted thought, belong to a very late order of intellections; and we shall agree also that it is the part of wisdom to consider carefully what signs the adolescent mind shows that it has expanded to that order and will consent to perform the acts necessary to correlate and assimilate the abstract truths which we are going to propose to its attention. Were I a Rosminist, competent to carry to its conclusion the work which the great thinker left incomplete, I would essay so much of the pedagogy of mental science as is implied in the discovery of those indications of the fulness of time. Probably pedagogy generally is tending in this direction; that is, toward the ascertainment of the successive stages in psychic growth, of the means for recognizing these stages, and of the school activities that agree necessarily with each of them.

From the German gymnasium also, as well as from our high schools, only still more generally, philosophy has fallen away, crowded by the never-satisfied ancient languages, and deprived of internal support by the rise of various philosophic schools and by the appearance of partisanship within the philosophic field itself. Professor Paulsen, of Berlin, strongly advocates the re-establishment of a philosophical propædæutic in the gymnasia, both as being a valuable discipline in itself for youths of nineteen and twenty, and as a necessary preparation, in the erotematic form, for the University course in philosophy, which in Germany always takes the acroamatic form. Paulsen's outline of the history of philosophical studies in the gymnasia, with his very impressive statement of his reasons for their revival, may be read in the "*Central-Organ fuer die Interessen des Realschulwesens*" for January 7, 1886: The reading of this essay of Paulsen and of his large work on the history of upper education in Germany has caused a reshaping of my views of the question of retaining philosophic studies in our schools, so that I perceive the importance of trying to add some positive ele-

ments to my position on the matter, while, before, I should have contented myself with broad denials of the possibility of using such studies with good results. Other German contributions to the question have come under my notice, and I may say that there are signs among German school-men of a renewal of interest in mental and moral science that may give friends of these studies grounds for hope. The chief obstacle to a revival of this interest is the possession of the secondary field by the classicists,—a body of men in Germany of most inveterate conceit and arrogance, who cling to their privileges and class distinctions with the obstinacy engendered by their exclusive studies; and the chief ground for hope of a better day is the growth of a public sentiment intolerant of prescriptive rights in education and resolute to bring to pass a social and legal equality of studies, ancient and modern.

Paulsen's position is that of one who regards spiritual interests in education as supreme, who exalts the things of the mind over things of matter, and gives to the mental and moral sciences, the preponderance in planning educational schemes. In short, he is a *genuine* humanist. That is, he sets before himself the ancient humanistic ideal, *sapere et fari*, or *sapiens et eloquens pietas*, and considers how this noble aim may best be attained. Formerly it was attained by the study of the ancient literatures. Never, until very recent times, was it assumed to be achieved by the study of the ancient *languages*—a bastard notion, unhumanistic and pedantic in its origin and influence. But the near and copious sources of spiritual wisdom are no longer the ancient literatures; the models of eloquence are no longer the ancient writers and orators. And Paulsen's contention is that in part, at least, the room that can be made by diminishing the place of Latin and Greek may be occupied—purely for the better attainment of the ancient good of the humanists—by the study of the mother tongue and its literature, and of philosophy.

To this position I give my fullest assent. But to qualify and explain it, in accordance with Paulsen's ideas, and with reference to American conditions, I submit the following considerations.

First, by the name *philosophy*, Paulsen by no means understands anything like systematic treatises on psychology or ethics. A clew to his meaning he himself gives in his *history*: "Would it not be possible to arrange a somewhat extensive reading of works of an especially philosophical character, *e. g.*, a few of the minor writings of Kant, such as his thoughtful little essays, his observations on the beautiful and the sublime, his Anthropology, or his Foundation of the Metaphysics of Morals, in spite of their abstruse titles? Suitable reading might

also be found in a chapter here and there from Lotze, from Schopenhauer, in something from Descartes, from Shaftesbury, Hume, etc. It might be serviceable to compile a reading book for the upper classes which should contain also speeches, essays on historical, literary, critical, æsthetic and scientific subjects, and other similar matter."

For reasons that I have already given, the mental and moral science to be taught in our highest classes must not be compendiums of these sciences, or systematic treatises. Such would require too complete and too continued isolation of the learner from his wonted contact with objects and symbols. Many a pupil, using a text-book of psychology, has found the thread broken, the clew lost, after the first few pages, and all thereafter hopeless bewilderment. Hegel, who was for several years rector of the Nuremberg gymnasium, had in that school a philosophical course, embracing logic, cosmology, natural theology, psychology, ethics and natural law. In a letter written in 1812 to Niethammer, he laid down thus the principles which should govern the school procedures in these studies: "As to the method of exposition of philosophy in gymnasia, the main thing is the abstract form. The youth must do away with seeing and hearing, must be withdrawn from concrete ideas, and be made to retreat into the inner night of the soul." I know how rash a thing I have done to cite Hegel in order to dissent from him; but Hegel was a great speculative philosopher, and I stand now, in my humble way, for the rights of the teacher of youth; and so I venture to insist that the exact opposite of Hegel's rule should guide the teacher in his approaches to the philosophical studies. Do not expect even your best pupils to retire into the inner night of the soul. One of the very few men in the world who understand Hegel, one who may be usually counted on to have Hegelian views, is most resolute to exclude philosophy altogether from secondary schools.

Therefore, I suggest that a course in psychology or ethics, by which is usually implied something like an epitome of the totality of these sciences, should not be undertaken as a part of a high school or academic programme. Such a course calls for abstract thinking too severe and too sustained. It depends for success too much on maintaining unbroken long processes of reasoning. It is apt to engender in the learner either disgust with the sciences themselves—which is a poor preparation for the intellectual life—or, if he thinks he has understood everything, a conceited notion that the book he has traversed is exhaustive and final and that he knows the whole subject.

In attempting to set forth the positive side of my suggestions and to show what I *would* undertake to do in the way of mental and moral science, I wish to say at the outset that I know of but little in others'

experience to which I can refer, and that I feel sensibly my incompetency to constitute a pedagogy, or methodic, of the rudiments of these studies. As a guiding principle, I submit that these abstract subjects may be touched only at the points where they are least abstract, or where they are applicable to practical interests and have an appreciable value in the conduct of life. Young persons are utilitarians. They will grow up to enthusiasm for knowledge for its own sake, as the good seed of early education expands in later years; but they do not understand this doctrine in their 'teens, and it is unwise to use the language of it in their presence very much, or to hope to turn the current of their youthful zeal into this peculiarly virile channel. Discourse to a youth in your senior class about the two great opposing theories in political economy — free trade and protection — and he interrupts you to ask which *you* believe in, and if he likes you very much, he joins you. Enlarge to your class upon the question — What is a Nation? — and they listen with partial interest. Illustrate your point by remarking that the Irish people are not a nation, and this interest becomes instantly animated and vigorous. The youth just going out of his minority plays in our political system the important part of torch-bearing in the processions. Then is his hey-day of partisanship. Not till he has voted at one or two presidential elections will he be likely to do any serious thinking on the nature of political duties.

High school teachers err if they imagine their pupils exempt from the law that children's minds deal necessarily with the concrete. The minds of youth between puberty and full growth deal also, according to nature, with concrete things, now taking more the form of useful, practical things, good to help in managing the affairs of life. This tendency cannot be denied, and to ignore it in school procedures would be wholly wrong. Our methodic must make its account with it and keep close to human interests.

Another principle that seems to me necessary to adopt in planning for these studies is that they should be presented in the programme with an amount of freedom hitherto unknown to the pupil in his school course. There must not be any minute prescription by the supervision to the teacher; there must be invitation and solicitation, rather than exaction, by the teacher to the learner; and there must not be any attempt at examination except by contemporaneous observation of processes and of their immediate expression. Whatever the pupil writes, however, can of course be examined at any time. But he must not write under the sense that he is being examined, and he must have the fullest trust that he is not going to be ranked by what he produces.

There comes a time to a youth when he begins to feel just as an adult would at being examined every time he has an idea. That children love physical freedom is no more true than that the older pupils love intellectual freedom, and neither of these loves is a vice, but, on the contrary, a great virtue, with which we must ally ourselves in some way. I believe that usually mental and moral science are given out in lessons in a book, heard at stated times, and perhaps marked like other lessons. The anomaly seems strange, that pupils' minds should be deemed equal to abstract thinking, and yet no more competent to bear freedom than they have been since their primary years. Freedom and spontaneity must be secured, if in abstract studies we wish to enlist the interest of our pupils and make our teaching fruitful.

But how accomplish these two desiderata? How mingle and connect elements of abstract science, with concrete things and practical aims, and how introduce freedom while still eliciting mental activity of a definite kind?

The one good introduction to abstract thought is grammar. Formerly it was doubtless taught too early, but the tendency to abolish it altogether has wrought evil in our education. Grammar is properly a high school study. The art of correct speech may be taught from the primary school up; but grammar proper, the distinction of the parts of speech and the tracing of their relations, the analysis of sentences and the grouping of elements similar in function but different in form, this is eminently a study for the high school, and I am not sure that in a four years' course it ought to come so early as the first year. A modern language may be learned, mostly by imitation, without reference to scientific grammar. But the best language for analysis will be the mother tongue, whose words are nearest at hand, the concrete things that stand for the abstract relations which we wish to teach our pupils how to perceive and compare.

After the course in English grammar comes the second subject of the *trivium*, Rhetoric, which deals with language in its larger aspects, and continues the training of the pupil to the habit of noting things not obvious to the senses. Instead of words and sentences, as such, he now deals with compositions, productions of the human mind, and is taught to note their excellences and the sources of their power. But not merely does he observe and analyze the words of others. He becomes himself a producer, applies his grammar and rhetoric to some definite content of thought which he must already have gained.

Here the teacher's skill comes conspicuously into play, in providing his pupils with appropriate ranges of thought that shall duly test their capacity both for origination and expression. Really, it is as

a teacher of composition that the high school instructor has his best opportunity to guide his pupils, without sensible compulsion, into fields where thinking is prompted under natural stimulus and the results of thinking are brought to view in the most legitimate way. The current argument — and it is a perfectly sound one, under limitation — with which those are met who decry the use of text-books, is that all knowledge is contained in books, and must be got from books, and that therefore school methods should prepare for the use of books, as an ultimate good. But this argument goes too far if it suggests that the lesson-and-recitation method is apt to inculcate a love of books, or to beget skill in that manner of using them which alone is possible after school days are over. Now the first duty of a teacher of composition, — the necessary previous studies being duly supposed — is to bring his pupils into contact with stimulus to thought. He must do this principally by means of books. He must know where and what are the poems, the essays, the chapters, the books, which have the quality of firing the souls of the young, and, yet more, he must know how to awaken an interest in those portions of literature to which youth do not take without provocation, but with which they can come into loving relation under guidance and prompting. I hope some of my hearers read Dr. Harris' article, not many months ago, in an educational paper, in which he named certain books, or portions of books, of great seminal power. The teacher should know other such books, and should be able to give his pupils access to them. If you, in your youth, were powerfully stirred by the text-books of mental and moral philosophy, it will occur to you to commend these to your pupils as powerful and stirring literature. But if you found the memorable books of your youth to be Emerson, Carlyle, Ruskin, Wordsworth, Tennyson, Browning, Lessing, Schiller, Plutarch, you will not lack the contagious zeal to inoculate your learners. Probably your own philosophy grew up in you from your loves and enthusiasms in the literature of power. Here you formed your ideals of character; here your intellectual life took its coloring; hence you received impulses to utterance, and the epistles, the diaries, the common-place books of that era of your life ran over with the exuberance of your thought and sentiment.

Before that order of intellections is developed (to revert to the Rosminian phrase) which invites to protracted study of psychology, comes an order of intellections not averse to thought on spiritual concerns, but dominated in a peculiar manner by the emotions. Now is the time to supply nutriment to the imagination. Instead of philosophizing about the imagination in the abstract, supply worthy material to

the concrete imaginations about you. This implies a new degree of freedom from constraint. Your advice, your guidance as to reading, may not hit its mark. You learn whether it has hit its mark or not by private conversation and from the compositions that will come to you. This is an exercise in which you do your best to rouse an interest in certain themes of a spiritual nature. Not in all cases will you succeed. Let the dormant pupils read other books, say of history and biography. If not Emerson's *Conduct of Life*, then *Timothy Titcomb's Letters*. If a pupil finds a starting point of his own for further reading, let him range at will, remembering that spontaneity is worth everything. If a pupil can originate nothing, let him reproduce in abstract the contents of a passage from a book. The possibilities of this exercise of making abstracts are not yet fully realized. I am almost ready to say that a whole graded course of lessons in philosophy may be made by getting from pupils abstracts of choice chapters here and there. Certainly an abstract from a score of pages of clearly presented thought is better than any recitation that tries to reproduce the pages.

That such exercises as I have hinted thus far can be carried out in our secondary schools I have every ground for assurance. My next recommendation I offer with less freedom from hesitation. I believe Aristotle calls rhetoric the popular branch of logic; whether any portion of logic itself can be successfully offered our oldest pupils I am not quite clear. But I am sure that there is more hope of this than there is that any systematic psychology or ethics can be left in their understandings. A normal school teacher whose pupils all come from a high school has said that they do not bring with them good habits of thought, or even the power to think at all outside a narrow range. I should like to be able to name a remedy for this. Probably the fault lies rather in the defects of all the antecedent teaching than in the absence of any one study, like logic, from the latter part of the course. Still I should venture, at any rate with pupils of nineteen or twenty years, a course of logic, not of course that they should be expected to master the whole of any text-book, but that they might carry to the highest pitch possible to them the exercises in abstract thinking which they began in grammar, and in order that they might become conscious of the usual faults in processes of reasoning, and capable of using the logical nomenclature, which is so often useful in the affairs of life. One of the most prominent masters and teachers of philosophy in the country, whom I consulted on this point, has kindly suggested the following outline of a course in logic for the last half year of the high school course. He

qualifies it as embracing "the most mechanical and fixed parts of formal logic, treated from the standpoint of the incorporation of thinking in language."

"On this basis the strictly formal—not the real—distinction between terms, propositions and arguments might be set forth and committed to memory and applied to examples; the form-character of division, and its formal rules; the same of definition; the simple formal relations of propositions under conversion, opposition and permutation; and the forms of the syllogism, categorical, conditional and disjunctive, with the figuring and modalizing of the first, and the mode-forms of the two latter, including in each case thorough apprehension and after memorizing of the rules for valid form and of the corresponding formal fallacies and their technical names."

Such are the suggestions I had to offer concerning the shape which mental science should take in high school programmes. I have tried to avoid equally the fault of imputing too great philosophic grasp to secondary pupils, and the other fault of leaving unrealized any possible opportunity for culture which such pupils can find in philosophic studies.

REMARKS OF PRINCIPAL JOSEPH E. KING, OF FORT EDWARD.

MR. PRESIDENT.—I was asked while waiting for the opening of the exercises, if I would lead in this discussion. I remarked that my preference was to be a free lance, but I was not permitted. So I rise to open the discussion. I am tempted to pay my respects entirely to the portico of the house built by the reader, though I may not limit myself to that. He reminds us that when comparatively fresh from the college, at the Convocation twelve years ago, he recommended us to abandon the Greek, and reminds us in the course of his preface of certain great lines of progress that "obstructionists" may set themselves to oppose in vain, and that he had not been frightened, and I understand was not ashamed of himself yet for having made that miserable recommendation. In the presence of these experienced educators, who know the value of the classics in a course of study, the argument of the gentleman is in the condition which the theologian represented the reprobate infant—damned before it was born. And he talks of abandoning Greek. This is a Convocation that has had the happiness of hearing, not once or twice, but several times, the learned and eloquent Tayler Lewis—of whom to those who know him it will not be extravagant to say that he forgot more in one year than most men of thirty-three ever knew. After his diverse experience in instructing youth and watching the development of the mind and the power of

the curriculum, for nearly a half century, he asserted that those young men who come to college to learn science — meaning natural science — and who devoted three years exclusively to it, not having preceded those studies by the study of the ancient languages, did not get such a grasp of what they sought, did not know so much of it as others who came after first studying the languages three years, and giving one year to the study of science. He repeatedly told it to us with emphasis and we took it in. I stand here, to protest against this familiar, if not flippant, bowing out of the disciplinary power of the ancient languages, and make the asseveration that nothing has been found by which the discipline of those languages can be replaced. We have the pleasure to remember that such talk as we have been treated to to-day was more than neutralized last year, by the testimony of such an "obstructionist" as the Rev. Dr. McCosh. I know very well there are certain atmospheres in certain sections, not very extensive, in which a young man might get this conception, that those who oppose the ancient languages are progressive. The overwhelming majority of educators in this land, men who are giving the old and tried curriculum to their boys with all the wealth of their intellects and of their souls, may stand as obstructionists, but I trust they may live long. So much for the portico. The reader and author of the paper grapples with the question whether the teaching of mental science in the secondary schools has not gone into innocuous desuetude, or words to that effect, in our time, and reasons upon it. It seems to me, agreeing so thoroughly with his final recommendations as I do, that he was combatting largely a man of straw. If he had looked back in that generation before he began to take note of things and observed how mental science was taught in the secondary schools he would find that it only purported to be taught in its elements, and if anybody attempted to ram a big volume down the throat of any academic pupil, however precocious, he would have been visited by a committee as to his sanity. There is not much of that in New York academies to-day, and I take it, not much in Massachusetts. The *elements* of mental and, I think of moral, science are taught in this State to-day, and without embarrassment. The average American youth of fifteen or eighteen, it is not necessary to sidle up to and touch him gently with a little arithmetic first, and a little grammar first, before opening to him the awful "abstractions" of mental science. It may be a great method, his scheme of cautious approaches, but it is not found necessary. It is not with the average youth. If his teacher is able to give some oral instruction, some tabulation, he will find that the average pupil does not resent or revolt at the elements of mental

science, though taught directly. The youth is delighted to find that the laws of mind are just about as reliable and regular as are the laws of matter; he is delighted to find that this invisible thing, the mind, is represented by, and bound in with, certain laws, and that when he finds these mental processes going on in himself are like the kindred processes going on in anybody else, he is delighted to find it out. It is interesting to him. And when the teacher shall amplify as to the understanding, the reason, the imagination, particularly when he touches the realm of dreams he finds his pupils thoroughly waked up. We have never felt these distresses in approaching our youth at our institution. We have been feeling the way to the book we want, and we hope the man is born, and that he will not die in our time, who will write a book for the teaching of mental science; a work Dr. Steele did so admirably with reference to teaching natural science. It is worth thinking of. If the writer of this paper would address himself to this work, expressly for the secondary schools, the high schools and academies of this country, and give his time to writing such a book, he would be a benefactor.

Dr. J. E. Bradley, of Minneapolis, being observed in the audience was invited to speak. In response, he said:

MR. CHANCELLOR AND FRIENDS, LADIES AND GENTLEMEN OF THE CONVOCATION.—I thank you very sincerely for this cordial greeting. I suppose I ought to feel like a stranger here, and very ill at ease, but I confess that I feel very much at home and very much gratified to be here and to meet with so many of my old friends and *confreres* again. I have been very glad to listen to one with whom I was pleasantly associated some dozen years ago in this Convocation, who has done this Convocation the honor to come from a neighboring State to read a paper upon a subject of such interest; a paper of which I was very sorry to miss a single word. The portions of it which I heard I would like most heartily to endorse.

It was my fortune, one that I made for myself, to teach mental and moral science for many years in this city. I was never willing—and I am glad I always felt so—I was never willing to give up altogether to my associates that one part of the work. There were other departments in which I was interested, with which I was glad to be identified from time to time, which I was sometimes constrained to surrender, but the one piece of work which I always felt I wanted to reserve to myself was the class in mental and moral science. And I had such pleasure in meeting the class in these studies, that I never found in any other subject. But more than that, and far more impor-

tant than that, I was sure all of these years that the work which I was trying to do with that class was work that was valuable to them as well as delightful to me. I was sure that those minds, immature and crude as they were, were being developed and fructified by that work, and I am sure that it will be a very great mistake if any tendency to drop mental and moral science from our courses of study, should creep into this Convocation. I trust that such will not be the case. I am very glad on the contrary, to notice, as you have probably noticed the great enlargement of the work in mental and moral science in the higher institutions. Harvard has ten professors in this science now where she had one twenty years ago. The teaching of moral philosophy is constantly coming into greater and greater favor in all the centres of intellectual power. I am glad it is so; certain schools may drop what others take up, and *vice versa*, but I believe mental science is on the gain, and I rejoice that it is so. It is a shame that pupils who are not to prosecute their studies any further shall go out from our high schools and academies with no knowledge of their mental powers nor of the sanction of an upright life; I say it is a shame they should be thrown out into the temptations of life without any ideas of the right and wrong stated and developed in moral science. They should be well intrenched in the fortifications which these studies will give them. As I was in the habit of teaching mental science I did not find it dry, abstract or beyond the capacity of a class. The classes in a good high school are not so crude as to be unable to know that they have mental faculties, to analyze their mental process and to place these processes before them as matters of science and to discuss them, and this is one of the surest means of training the faculties, sharpening them for more practical work and for the conditions and problems which they must meet in life.

In discussions on these Regents' examinations from time to time, the principal objections that have been urged have been that teachers would cram their students on certain narrow lines of work; that they would give them just the essentials that these examinations sometimes seemed to call for, and that all the great field of study and discussion would be left untouched. Now if there is any subject in which that seemed to be possible, in which there would be danger of such cramming, that I think is mental science, because the examination is necessarily somewhat restricted in such a subject. But I have always found, sir, that the surest way to enable my class to pass these examinations — I wanted them to pass, and it was right I should want them to pass — I say the surest way to enable them to do it was to say nothing and to think nothing about the examination, to say nothing

about the questions likely to be asked, not to turn their attention to the examination at all, but to turn them to these subjects, to help them to understand them through and through; then before the examination to try to gather into stable form the points which we had elaborated and developed by our work. I should be grieved to learn there was any tendency in this Convocation to discontinue the subject of psychology. I will close where my friend Dr. King did. I wish to see some one who could produce just the book that is needed in the secondary schools for mental science. I made this suggestion in speaking eight or ten years ago on this subject, on this floor, and afterward some gentleman came to me and, said that so and so had written such a book, and I suppose I was reminded that I had rather shown a discourtesy to this man. I have examined a great many of these books, some recently published. I am compelled to say that I do not yet know of a book on mental science that is adapted to secondary schools, and when such a book is prepared—a book giving the essentials, eliminating all not strictly essential and prepared in a manner that is adapted to secondary pupils—when that book is produced we will be glad to hail the author as chief as well as to adopt his book.

IV.

The Study of Law as a Part of a General Education.

By Professor F. M. BURDICK, Hamilton College.

In this paper I am to attempt to answer two questions: First, should law be studied as a part of a general education; second, to what extent can it be taught in our academies and colleges?

Perhaps the task will be facilitated, if we observe the ancient and fundamental division of public and private law, and pursue our inquiries with respect to each of these classes separately. The first class includes those legal rules in which the State is directly interested. International, constitutional and criminal law belong to this division. Private law embraces those rules which bear directly and mainly on the interests of individuals.

There is general accord among educators, that the study of public law should form a part of a collegiate education. International and constitutional law are rarely absent from the college curriculum. Frequently it includes either Roman law, or the history of legal institutions; occasionally a college is found to provide for the study of private law. The academy, however, has done little towards giving its students a knowledge of their country's jurisprudence. And yet, if the study of law is to be made a part of a general education, it must be pursued in the academy as well as in the college. The yearly attendance upon the normal schools and academies of this State, according to the Regents' statistics, is about 40,000. Of this number only about 2,000 enter college. Nineteen-twentieths, then, of the educated people of New York must depend upon the academies and normal schools for any systematic instruction in law.

A brief review of the benefits accruing from the study of public law will show us whether it should be pursued in our academies as well as colleges, and the limits to that pursuit. Few branches of learning can exercise a more broadening and liberalizing influence upon the student than the law of nations. Its foundations take hold in the hoary past. Its growth leads through exciting chapters of history. It escaped those influences that worked the development of other branches of law, and at a fortunate moment was wrought into a

harmonious system by a single great mind. It possesses little of arbitrariness or technicality, while the ethical element is predominant. But it has other claims upon the attention of educated persons. A knowledge of its principles is necessary to an intelligent appreciation of the current news. Some topic of international law is constantly before us in newspapers or periodicals.

At one time it is the fisheries dispute, then the Cutting affair. Now it is the control of interoceanic canals; again it is some kaleidoscopic view of the everlasting Eastern question. Nor does its services end with ministering to our culture and entertainment. It possesses a practical value for the American citizen. So multifarious are the commercial relations of this country, so generally do our people engage in foreign travel; their business and even domestic interests are so closely intertwined with those of other lands, that the rules of international law are frequently involved in their transactions. In our Federal Republic, where the States are for some purposes sovereign, these rules assume additional importance, especially in the department of private international law. Questions as to domicile, marriage and divorce, contracts, and the distribution of estates, are continually arising, and a general knowledge of the legal rules involved is needed by the average citizen for their solution. Cases like the following, which came under my observation, not unfrequently happen. Mr. G., having property in Chicago, applied to Mrs. J., in Utica, for a loan to be secured by a mortgage on the Chicago property. Mrs. J. made the loan through her real estate agent, who was not a lawyer. The bond and mortgage was drawn in the ordinary form, the rate of interest being eight per cent, the legal rate in Illinois. A few years later, the borrower making default in payment was sued in Utica on the bond. He straightway consulted a lawyer, who surprised him with the assurance that the bond was invalid for usury. With all speed he informed Mrs. J. that if she pressed her suit he would set up usury as a defense, and thus he forced a compromise of a just claim. Mrs. J. and her real estate agent had learned something of the rules of private international law, but they had learned it in a costly school.

An acquaintance with the general principles of constitutional law is essential to every educated American; and by constitutional law, I mean something more than the origin of our political institutions, something more than the history of parties, something more than the practical workings of our governmental machinery. These certainly ought to be familiar to the student. He cannot fully understand our federal system without tracing the idea of local self-government far back beyond the settlement of America to the polity of the Angles,

Jutes and Saxons who succeeded to the Roman rule of Britain. His conceptions of President and Congress are cleared by studying the relations of King and Parliament during the early reign of George III. A thorough knowledge of the position taken by parties on important issues is necessary not only to a decent acquaintance with our country's history, but to an understanding of the purely political features of the Constitution. Some questions are finally determined, not by the courts, but by the political departments — such as those involved in the acquisition of territory, in a scheme of public improvements, in dealing with the public lands, in federal aid to education, in the tariff, in admitting or restoring States to the Union, in international relations.

But though the student may have mastered the history of our institutions and politics, he will have a very imperfect conception of our plan of government, and a very inadequate knowledge of his rights and duties as a citizen unless he studies thoroughly the *law* of the Constitution. He may be able to repeat the various clauses of the document, to enumerate the powers given to each department of government, to describe the various processes by which laws are enacted and enforced, and yet be ignorant of the true meaning of those clauses, and fail to catch the animating spirit of our federal system. For, what is that animating spirit, but legalism? This is the view of Bluntschli, in his great work, "The Theory of the State." He describes our federalism as a legal State — one where the "chief function of the State is considered to be the development of legal guarantees for national and individual freedom."

Thus, constitutional law is not, in this country open to the doubt sometimes felt concerning it, in England, that it is not law at all, but "a cross between history and custom." De Tocqueville could not say of our Constitution as he did of the English, that it had no real existence. It has been reduced to statutory form, and its language is to be interpreted by legal tribunals. The guardianship of our Constitution thus given to the courts is *the* distinguishing feature of our system. France and Belgium have written Constitutions, but neither a French nor a Belgian court has ever declared a Parliamentary enactment unconstitutional. Legislative construction of the Constitution is final. Even in federal Switzerland, where our polity has been most copied, the Federal Assembly is the final arbiter as to the respective jurisdictions of the different branches of government, and the courts cannot as a rule question any enactments of the Assembly. But with us litigation is substituted for legislation. The courts dominate Congress. In order to understand our Federal or State Constitution, we must study it in the light of judicial decisions, as we would study an ordinary

statute. We must not only know its language, not only attend to the history of its enactments, not only acquaint ourselves with the meaning claimed for it by political leaders, but above all we must know the authoritative construction put upon it by the courts.

Let me illustrate this briefly. The student of the Constitution comes upon this clause: "Representatives and direct taxes shall be apportioned among the several States * * * according to their respective numbers." He is familiar with the term "direct taxes." If asked whether it included a tax on wagons or income, he would promptly answer yes, and would be surprised to learn that the Supreme Court of the United States had decided to the contrary; had held that it applied only to poll and land taxes. Again he reads, "Congress shall have power" "to make all laws which shall be necessary and proper for carrying into execution the foregoing powers." Can he measure the grant of authority conveyed by these words, without carefully studying the great decisions of Marshall, which established the boundaries of that grant?

He discovers that "The privileges of the writ of habeas corpus shall not be suspended unless," etc. But what this writ of habeas corpus is, when it may be applied for, and how obtained are questions upon which the Constitution throws no light. He must go to the common law for answer. By the seventh amendment he finds himself expressly referred to the rules of the common law, as the only rules in accordance with which facts once tried by a jury may be re-examined by the United States courts. Still again he reads: "No person" * * * "shall be deprived of life, liberty or property without due process of law." This strikes him as one of the most vital provisions of the Constitution, yet its value unquestionably depends on the four words "due process of law," what do they mean? They are not defined in the Constitution itself. Unlike reading and writing, a knowledge of them does not come by nature. Once more he must seek the dry light of law-books.

If the study of constitutional law is carried to the extent indicated above, it will include some of the leading principles of criminal law. By the Federal and State Constitutions, punishments that were common a century ago, are forbidden, and the right of the citizen to freedom from improper arrest and to a speedy, fair and public trial, when properly arrested, is carefully guarded. But if the student stops with constitutional rules, he will know nothing of the classification and definition of crimes, nor of the penalties attached to them and but little of the machinery for their punishment. Is it not desirable that he should possess such knowledge, first for his own protection

and second to enable him to perform properly his duties as a citizen? There are two marked tendencies in our criminal jurisprudence to-day. One is the continuous creation of crimes by the legislature. Acts which were formerly legal, or at most wrongs to the individual, are now declared to be wrongs to the State. It behooves one to study our penal code in order to learn how easy it is to drop into crime, lest he drop into crime unawares. As he discerns its pitfalls opening on every side, he will see new meaning in the words of Eliphaz the Temanite, "Man is born to trouble as the sparks fly upward." The other tendency is to treat much of our penal law as purely Pickwickian. This is admirably illustrated in our excise legislation. Here the statutes are elaborate, and on paper look like genuine temperance laws, but they are almost worthless in practice. They are full of prohibitions that are openly violated with impunity, and bristle with penalties that are never imposed. If our educated classes would study our criminal jurisprudence and compare it with other systems, they would be greatly profited. They would learn the futility of branding an act as a crime unless the need and the conscience of the community demand such legislation. They would also learn that our criminal procedure is often responsible for the grievous miscarriage of justice. Its fundamental rule was stated by Fortescue, four centuries ago in these words: "It is better that twenty guilty persons should escape than that one innocent should suffer"—an admirable rule for the protection of the individual against the overwhelming influence of kingly power, but one that works mischief, and that only, when applied to petty misdeeds under a popular government. And yet we persist in putting the new wine of moral offenses into the old bottles of an obsolete procedure.

When we pass from the legal rules that primarily affect the State to those that primarily affect the individual, the claims of law to a place in the curriculum of a general education may seem weaker. Indeed, it is commonly held that instruction in private law should be reserved for students intending to enter the legal profession, and should be limited to law schools. But are not our educators mistaken in this view? One of our legal maxims is that every person is presumed to know the law. Yet how can he know it without he is taught? How few in this audience know the legal rights and duties of teacher and pupil? How much smaller the number who have any knowledge of the rules of law governing their every-day business relations? The maxim would more nearly accord with facts, did it run, "Every person is presumed to be ignorant of the law." The prevailing ignorance on this important topic, is not the result of popular indifference. From

the time when Cneius Flavius stole and published the list of court days and the rules of procedure, to the latest plea for codification, the people of every progressive State have been struggling to gain a clear knowledge of legal principles.

The popular estimate of legal knowledge is shown in the composition of our Legislatures. About 375 of every 1,000 State Senators and about 250 of every 1,000 Assemblymen have been lawyers, though the lawyers number but five and one-half to 1,000 of our male population. That is, that in proportion to these numbers sixty times as many lawyers as laymen have been chosen to our State Legislature. It is unfortunate that any one class should afford so disproportionate a share of our lawmakers. But the evil does not cease here. The ignorance of law on the part of lay members makes them follow blindly the lead of lawyers on legal questions, and we thus lose the benefit of the judgment and experience of a large part of every legislative body.

There have been periods in our history when legal principles have so taken hold on the public mind, that special training in schools was not necessary to enable our people to study and master them. Such a period was that immediately preceding the Revolution. Burke describes it in his speech on the Constitution of America. He is seeking the causes of the fierce spirit of liberty in the colonists, and finds one in their education. "In no country, perhaps, in the world," this is his language, "is the law so general a study. The profession itself is numerous and powerful, and in most provinces it takes the lead. The greater number of the Deputies sent to Congress were lawyers. But all who read, and most do read, endeavor to obtain some smattering in that science. I have been told by an eminent bookseller that in no branch of his business, after tracts of popular devotion, were so many books as those on the law exported to the plantations. The colonists have now fallen into the way of printing them for their own use. I hear that they have sold nearly as many of Blackstone's Commentaries in America as in England." And a little later he adds: "This study renders men acute, inquisitive, dexterous, prompt in attack, ready in defense, full of resources. In other countries the people, more simple and of a less mercurial cast, judge of an ill principle in government only by an actual grievance; here they anticipate the evil and judge of the presence of the grievance by the badness of the principle. They augur misgovernment at a distance and snuff the approach of tyranny in every tainted breeze."

But we cannot count on such general diffusion of legal knowledge, with its attendant blessings, in ordinary times. Profound and long-

continued breaches of legal rights are necessary to produce these results. In a normal state of society the thoughts of the people will be devoted to their ordinary avocations. The merchant will be engrossed in the problems of trade; the banker in questions as to loans and investments; the manufacturer in the oscillations in supply and demand; the carrier in the development of the country through which his line runs; the mechanic in his inventions. Not one of them will have any time to devote to the study of his country's laws. If he is to gain any acquaintance with them it must be obtained before he becomes immersed in the flood of business cares that daily flow over him. But let him acquire an accurate knowledge of the chief rules of our jurisprudence, let him master the secrets of its origin and growth, let him catch its animating spirit, and every business transaction, every novel situation, even his social and political experiences, will add to this nucleus of legal knowledge. It will enlarge by unconscious accretion. No effort is needed to keep in memory what he has once mastered in this branch of learning. The demands of every-day life will prevent its rusting from disuse.

A special reason for the study of private law in this country is found in the peculiar nature of our legal system. It requires the individual to act at his risk. It does not attempt to mark out with particularity of detail rules of conduct in special cases. It only lays down general rules. Whether a particular act is lawful or unlawful can be told with certainty only after the highest court has decided the question in a law-suit properly instituted and carried up to such tribunal. Undoubtedly there are evils incident to such a system. Those who attend only to the evils have no difficulty in picturing it in dark hues. Witness Dickens in *Bleak House*: "The one great principle of the English law is to make business for itself. There is no other principle distinctly, certainly and consistently maintained through all its narrow turnings. Viewed by this light, it becomes a coherent scheme and not the monstrous maze the laity are apt to think it. Let them but once clearly perceive that its grand principle is to make business for itself at their expense and surely they will cease to grumble."

That our legal system does encourage litigation must be admitted, but Dickens is utterly wrong as to its motive. Not to make business for itself, but to establish the rights of individuals by law-suits rather than by statutes is the central principle of our law. This has been admirably illustrated by the workings of the Interstate Commerce Act. Here is a piece of novel and quite intricate legislation, affecting seriously every common carrier in our land. A commission of able and experienced men is appointed especially to administer it. No sooner

does the commission meet than it is flooded with requests to define the terms of the statute and apply them to infinitely various and complex transactions. Such inquiries would have been easily disposed of by a similar commission in Germany, with its administrative-regulative system. Many of them would have been anticipated by regulations and directions formulated by the commission. But the first thing our commission does is to decline to answer any questions except those relating to a *bona fide* case, presented with the precision and with many of the formalities of a pleading in an ordinary law-suit. If the carrier cannot await the result of this tedious process, he must act at his risk. And now, after several weeks of laborious examination of cases thus formally presented, learnedly argued by lawyers and carefully conned by the commission, it has formulated a number of general rules for the benefit of parties affected by the act, the most important of which is that carriers must judge in the first instance whether they are violating the statute or not; that this judgment is not final but is subject to the authority of the commission and courts. This action of the commission does not accord with the views of those who most strenuously championed the bill, but it is necessitated by our legal system. The position of carriers under this ruling of the commission is not singular. It is the position held by every business man. He cannot apply to an administrative officer for information as to whether a contemplated act is legal, nor can he find in the statute book specific provision for the case in hand. He must act at his risk. This is not the place to discuss the merits and demerits of our system. All that I desire to do is to call attention to its peculiarities. This is our system, as long as it remains, and certainly there is no indication of its immediate overthrow. It is clear that the average citizen is in daily, hourly need of knowledge of leading legal rules. Such knowledge will not be an absolute preventive against law-suits, but without it, his escape from disastrous litigation will be the result of sheer luck, or the constant presence of a legal adviser.

The extent to which both public and private law should be taught in our higher institutions has already been indicated. The instruction will differ radically from that provided in the law school. Not to train lawyers, not to acquaint laymen with law as an art, but to give them a clear and accurate knowledge of law as a science, will be the aim here. To this end the student should carefully investigate the origin and growth of legal institutions. He should learn the sources of legal conceptions and practices, and the forces and machinery that have woven these into the fabric of the law. He should compare our system of jurisprudence with other systems, and he

should master the leading rules of private law. This much ought to be done in the academy as well as the college. The field of view should be the same for both, though the academy will not be able to scan it as minutely as the college.

I know that the curriculum of academy and college is full. It was full before science and modern languages forced an entrance. The practical question is not whether room can be made for law in the course of study, but whether it is worthy of a place.

A considerable knowledge of law can and ought to be gained in the study of history. Who can understand Magna Charta without learning much not only of constitutional but of private law. The clause as to amercements is the origin of all modern statutes as to exempt property. The very language of the provision concerning the widow's quarantine is the law of New York to-day. "A widow after the death of her husband * * * may remain in the mansion-house of her husband forty days, within which time her dower shall be assigned." Who can intelligently follow the struggle between Henry VIII. and the church without learning the underlying principles of uses and trusts? Who can trace the history of the conflict between the Stuarts and Parliament without frequently referring to the law reports of that period and grappling stoutly with the arguments of lawyers and the decisions of courts?

The student will find legal rules still more closely implicated in the history of our country; suppose he seeks the birth-place of our nationality, will he find it at Lexington, or Bunker Hill, or Independence Hall? Not if John Adams is to be trusted as an authority. It was not the conflict of armed hosts, nor the declaration of the confederate congress, but the speech of James Otis on writs of assistance — a lawyer's argument in a law-suit instituted by an inferior customs officer of Salem, that breathed into this nation the breath of life.

Although the study of history may thus be made to yield something in the way of legal knowledge, special instruction in law will be needed. Here we meet a serious difficulty in the popular impression that our law is uncouth in its bulk and repulsive in its technicality. Tennyson sings its voluminous formlessness.

"The lawless science of our law
That codeless myriad of precedent."

"That wilderness of single instances." Our jurisprudence is bulky and must so continue for the lawyer. Codification could not save him from painstaking investigation of the reports. But the general student can find all the leading principles of our law reduced to concise and systematic statement in a variety of standard hand-books.

And as to the technicalty of the law, much of this belongs to it as an art and would thus be escaped by the general student. Even as an art it is fast losing its arbitrary and artificial character, and is becoming more equitable in spirit, more philosophical in its foundations. It is not uncommon now to find books written by lawyers for the profession which can be read by the layman with almost as much interest and profit as by the practitioner. Justice Stephen's Digest of Evidence, and Professor Pollock's Digest of Partnership are fine specimens of the work of modern lawyers in simplifying and popularizing the law.

I have no idea that if the study of law should be pursued in our academies and colleges, to the extent suggested in this paper, the millennium for which Bentham strove, would dawn, and every man become his own lawyer. The nearest approach ever made to such a state of things in modern times, was in Russia under Peter the Great. There had been but two lawyers in all his realm, this monarch informed his English friends, while looking with amazement on the throng of attorneys, barristers and solicitors at Westminster, and he added with a glow of satisfaction, I have put one of them to death. Every man can be his own lawyer in a land where the arbitrary will of a *czar* is the only law, but not in a legal State with a highly developed and complex civilization.

REMARKS OF PROFESSOR HORACE E. SMITH, OF THE ALBANY LAW SCHOOL.

The study of law as a part of a general education is not a new idea. It is as old, certainly, as the Roman or civil law, so far as we have any authentic history of its rise and progress.

The principal method of instruction in the science, both before and at the time of Justinian, was by the curriculum of a law school, or department of a university. More than 300 years before the Christian era, there was an educational institution at Rome whose faculty numbered thirty-one professors, two of whom were professors of law. After the termination of this school through the invasion of Italy, by the barbarians, there were flourishing law schools at Berytus and Constantinople, in the east, and several of less note at other places. At a later period, in the eleventh century, a school of law was established at Bologna which became famous, and was frequented, it is said, by "multitudes of pupils, not only from all parts of Italy, but from Germany, France and other countries." In all these schools the Roman law was taught and studied, not only as a preparation for its practice as a profession, but as a branch of polite learning, constituting one of the accomplishments of a liberal education. To

this fact is due, in part, the remarkable extension and influence of the Roman law.

Speaking of this body of law, Chancellor Kent says: "It was created and gradually matured on the banks of the Tiber, by the successive wisdom of Roman statesmen, magistrates and sages; and after governing the greatest people in the ancient world for the space of thirteen or fourteen centuries, and undergoing extraordinary vicissitudes after the fall of the western empire, it was revised, admired and studied in modern Europe, on account of the variety and excellence of its general principles. It is now taught and obeyed, not only in France, Spain, Germany, Holland and Scotland, but in the islands of the Indian ocean, and on the banks of the Mississippi and the St. Lawrence. So true, it seems, are the words of d'Aguesseau, 'that the grand destinies of Rome are not yet accomplished; she reigns throughout the world by her reason, after having ceased to reign by her authority.'"

At an early day the civil law was taught in England, as a part of a liberal education, in the great universities of Cambridge and Oxford. But the common law was not taught in these institutions until the year 1758, when the Vinerian professorship was founded at Oxford, and Sir William Blackstone called to the chair.

No intelligent person can read the introductory lecture of that distinguished jurist and ripe scholar without being thoroughly convinced that the study of law, as a part of a general education, cannot be neglected with propriety or safety.

If a knowledge of law be useful and important under other governments, it cannot be less so in our own which, more than any other in Christendom, is a government of law. Under the government of the United States law is supreme, and no argument should be required to show that a knowledge of the general principles of the governing body of law is essential to its enlightened and just administration, as well as to its accommodation to the progress of civilization and the changing phases of society. In this free and rapidly developing country, enterprise assumes protean forms and is ever opening new channels; and commerce, the arts, science and literature, are constantly surprising the world with new discoveries and achievements. Law should keep pace with, conform to, and foster this unprecedented national growth.

To this end law should be studied and cultivated as a science, not only by the legal profession but by all our citizens who make any pretension to a liberal education, and who are influential in shaping legislation and molding society.

Law has been defined as "the ordinance of God, the science of truth, the perfection of reason and the method of justice." If this definition of law be correct, or not widely incorrect, it follows, logically and irresistibly, that a knowledge of its principles is invaluable to the citizen in all the relations of society. Law is the atmosphere in which we live and move and have our social being. It surrounds us from the cradle to the grave, dominates every interest of society; guards life, liberty, property and reputation, and protects our firesides and our altars.

On a general and cursory view of the subject, it seems quite clear that the study of law, as a part of a general education, is highly important. Indeed, it may well be doubted whether any branch taught in our schools, beyond the rudiments of a common school education, would be more useful to an American citizen than the study of law. But its advantages will, perhaps, more plainly appear by noting some particulars.

A knowledge of the law as a science and a growth would add much to the significance of the expression "a liberal education." Connected with the law, thus viewed, there is a *wealth* of law. Our body of municipal law is the concrete product of the wisdom, thought, culture, and experience of all the historic past. It has come down to us in living streams through all the vicissitudes of human affairs, and is fashioned, enriched, and adorned by contributions from the Hebrew civil code, the Roman law, the laws and customs of the Free Cities of the Middle Ages, the early Saxon laws and customs, the Feudal system, the entire body of English jurisprudence, and from other sources. The foreign elements, naturalized, modified when necessary or desirable, and blended with the native product, add strength and beauty to the system. In tracing these tributaries to their sources, the study of general history becomes a necessity. Law and history are so intimately connected that neither, abstractly studied, can be thoroughly understood. The laws of any country, and of any given period of its history, are in the main the outgrowth of, and the true index to, its government and civilization. They are mutually revelations and exponents, each of the other. A particular law, in force at an early period of history, or in the Middle Ages, taken from its surroundings and placed in the setting of modern civilization, might present a grotesque, or even hideous picture; yet in its true time, place and circumstances, it may have been a wise and appropriate law. Quoting from the late Professor Pomeroy: "As civilization is a product of religion, philosophy, letters, art, trade, commerce, government, and above all, the ethnic life of a people, so do these elements enter into

and shape their laws." Much might be added under this head did time permit, but the suggestions already made will, it is hoped, suffice to indicate the value of legal science as a part of a liberal education.

Little argument is needed to show the practical value of a knowledge of the science of government and law in this country, where official positions of trust and confidence, executive and administrative, legislative and sometimes judicial, are open to all sorts of people, educated and uneducated, professional and non-professional.

Take legislation for example. Grave questions of public law and private right, which vitally affect the interests of the State and the people, are often dealt with by men guiltless of any clear or just conception of the elementary principles of government and law. Having very little, if any, knowledge of the existing body of law, written and unwritten, they have no means of judging of the effect of a proposed enactment. Says Mr. Bishop, in his admirable treatise on the Written Laws: "Every statute combines and operates with the entire law whereof it becomes a part; so that without a discernment of the original mass, one can form no correct idea of the action of the new element." Again he says, "A new statutory provision, cast into the body of written and unwritten laws, is not unlike a drop of coloring matter to a pail of water. Not so fully, yet to a considerable extent, it changes the hue of the whole body; and how far and where it works the change can be seen only by him who comprehends the relation of the parts, and discerns how each particle acts upon and governs and is governed by the others."

Sir William Blackstone, in the lecture to which I have alluded, says: "Indeed, it is perfectly amazing that there should be no other state of life, no other occupation, art, or science, in which some method of instruction is not looked upon as requisite, except only the science of legislation, the noblest and most difficult of any. Apprenticeships are held necessary to almost every art, commercial or mechanical; a long course of reading and study must form the divine, the physician and the practical professor of the laws; but every man of superior fortune thinks himself *born* a legislator."

If this criticism was timely and just when applied to England, it has a more important application to this country at the present day.

Our legislatures, national and State, are deluged with a flood of measures pressed for action at every session; and there is an enormous annual yield of legislation, "good, bad and indifferent," some of which is so crude as to defy all known rules of interpretation.

The character of our institutions, and our population; our wide and varied domain; our large manufacturing interests, and varied indus-

tries; our foreign and interstate commerce; our extensive railroad system, and large corporations of various kinds; the formative condition of society, and some of our institutions; the political element that enters so largely into our State and national policy; and the intensity with which our people think and act—all combine to stimulate and complicate legislation.

Besides these ordinary difficulties which embarrass legislation in this country, new and very grave questions of organic law, and State policy, frequently arise which severely tax the resources of our wisest and most experienced statesmen.

Complaint is sometimes made of the large number of lawyers in our legislative bodies, who are supposed to exert, in some mysterious way, a mischievous influence upon legislation. Assuming this complaint to be well founded—a baseless assumption we think—the only remedy not worse than the disease, is to substitute for the lawyers non-professional men who are fitted by education for legislative functions. A search for such men would quickly reveal the wisdom of making the study of law a part of a general education.

Did time permit, other advantages resulting from a general study and knowledge of law might be discussed, such as the prevention of quarrels and litigation concerning private rights; the benefit to business men in the conduct of their affairs; the ability to judge intelligently of proposed legal forms; the mutual advantage to the legal profession and the public by elevating the knowledge and practice of law to a noble science, instead of degrading it to an empirical art, an ignoble fate to which it is sometimes consigned; but I have already trespassed too long upon the time and patience of the Convocation.

V.

School Education.

By Rev. CLARENCE A. WALWORTH.

I would be something more or less than human did I not feel deeply honored in being invited to address a body so dignified and learned as the Regents and scholars that compose this Convocation. I feel that here I am breathing the atmosphere of a true university. According to my view, a university cannot be created by a mere charter, by any amount of money, nor in any short period of time. It is not some building with spreading wings, and high towers; it is not a name; it is not a place; it is not a mere college, incorporated by law with power to confer degrees; it is something more even than a union of colleges with different departments devoted each to special studies. It is a certain centre of learning and thought, the healthy growth of many years, the child of many combining graces. It is a traditionary atmosphere, an influence, a breath, a soul, an inspiration that hovers about a locality where learned men have once lived, and thoughtful learners still love to gather. God grant a long life to the University of the State of New York! And long may its yearly Convocations assemble in this city!

What do we mean by education? I need not say to you, gentlemen of the Convocation, that education, in the true sense of the word, embraces a great deal more than mere school education. School education is only a part, and that not the most important part, of education. All those influences which surround our early years and teach our minds how to think, and what to think, which train our hearts to conform their impulses to truth, reason, conscience, and duty, or otherwise—all these influences are our instructors, and combine to make up our education. Our education begins therefore at our birth. Our mothers, our nurses, our fathers, the whole family circle to which we belong, our friends, our playmates—all these are our teachers; and in truth these give us the most authoritative and influential schooling that we are like to have. We learn more on our play-grounds, on the sidewalks, in the back-yards, or the open fields, than we do in the classes of the school. The schools do not add so very much to what we know. Their chief value is to formulate and classify what we have already learned elsewhere. By means of the school our ideas, which

otherwise would go straggling like an undisciplined militia, are drilled to march in columns, and are made more powerful and effective for useful service.

I do not care to dwell upon this distinction, important as it is, but I wish to make it most emphatically; I wish also to draw one practical conclusion from it, and that is this: The school cannot teach us all we need to know; it cannot complete our education. The endeavor to do this is the folly of our day and nation; and, for all that strong self-conceit with which we mystify ourselves, it goes fast and far to make us the most superficial people upon the face of the earth. Having relieved myself of this slight disturbance of the stomach I feel better, and now proceed to take up the proper subject of this address, which is "School Education."

If you find out very soon, gentlemen, that I have little experimental knowledge in the art of educating, and if, therefore, you should be tempted to think that I ought not to address a learned Convocation like this on that subject, I have only this one excuse to plead: It is not my fault. The responsibility rests with the Chancellor of your University. He pressed me into this service. It will be his duty to bear the whole brunt of your displeasure, and to say with Virgil's unhappy Nisus:

"Me, me, adsum qui feci; in me convertite ferrum,
* * * mea fraus omnis."

One of the first questions to present itself to us when discussing the art of education is, of course, this: At what age should school education begin? Without attempting to treat this point systematically, allow me simply to say that, in my own case, it began altogether too early. To this misfortune I attribute a great part of my present ignorance. Systematic study was something too hard for me to attack at that time. Moreover, by this I lost the opportunity of learning a great many valuable things out of doors which I could easily have mastered then, and which I miss sadly now. I remember distinctly my deep mortifications when, from time to time, I went into the woods and fields with other and happier boys, to find how ignorant I was. They knew better than I where the wild mandrakes grew, and the tamarack trees, and where the rock crystals clustered. I could not catch fish with anything I found in my school-books, nor did I know where to look for bait. I could not tell wheat from barley, when I saw them growing in the field. When later on I became big enough to carry a gun, the squirrels showed themselves readily to other boys, but would not bark at me. I waded once up to my waist in the water of Saratoga lake to shoot a tame goose, thinking it was a wild

one. I did learn to swim pretty early in spite of my school prison, but I only accomplished this by breaking one of the ten commandments. I learned this art on the back of a negro boy that I was forbidden to play with. He was really a very accomplished boy, though his head was not addled with early grammar. I am not certain that he knew the alphabet. Our time, when together, was too important to talk upon such trifling matters. He was my superior in almost everything that was really useful at that early age; I would at this moment gladly exchange all my school education acquired before my tenth year to know now what that negro boy knew then. It is only justice to him to say, that while he taught me much that was good, I cannot remember that I learned anything from him that was evil. It is my decided opinion that, for children who have a good home, the best schooling below the tenth year is what can be learned in the family circle, and under the free air of heaven.

If there is any part of this subject which an honest modesty would forbid me to bring before a Convocation like this, it is that part which deals with methods of education. How to teach is something which you all understand better than I can. Your opinions are acquisitions of practical experience. One thing, however, I may safely say without fear of contradiction. To teach children things which, to their ears, are mere sounds without sense, which they are not made to understand — things therefore in which they cannot possibly take any interest — is simply instruction wasted.

I began the study of Latin at a very early age. Now I am an earnest advocate of Latin as a foundation study for all who aspire to anything like a broad and advanced stage of learning. But I began it too early, and I began it with the grammar. Now all grammar is hard, and Latin grammar is very hard to an English child. I found it so, and so did all of my class. But when we came to the rules of quantity, when we were required to scan Latin verse, when we were called upon to name trochees, and spondees, and dactyls, when we were forced to say whether a confounded syllable was long or short, and whether so by position or authority, or for some other unintelligible reason, we felt that we were subjected to a persecution. Of course we were obliged to guess, and of course we generally blundered, and when we blundered we were called blockheads. Worse consequences sometimes followed and we stood ready to dodge. If our teacher had been able to read our thoughts, he would have heard something like poor Joe's protest against the preacher: "You just let me alone. I haven't done nothin' to you and I don't want you to do nothin' to me."

Now, truth to say, I do not think there is anything in Latin quan-

tity, or in scanning Latin verse, which cannot be made intelligible to a boy in his 'teens, or even before, where proper care is taken and the proper means employed. It is, however, the teacher's duty to attend to this, if indeed he himself knows the ground he is traveling over, and no book can supply his place.

The excuse is sometimes urged that all this takes time; that there is much to be done during school hours, and the classes must be hurried through. Well, if this be true, it tells a sad tale for the quality of our school education. And it still remains true also that teaching is of no value where nothing is learned. It is certain that, at our school, we learned little of Latin quantity, or the metre of Latin verse; all that was required of us was to measure off the lines into sections of two or three syllables each, without making the slightest account of rhythm, or time, or accent. This is the way we did it: "*Arma vi — Rumque ca — No tro —*" etc.

Some years afterwards I found out, to my great astonishment and delight, and in one single hour, what I had failed to comprehend when drudging in this academical treadmill. I had for room-mate at Union college, during my junior year, Edward Tuckerman, of Boston, afterwards professor at Amherst. One day, while occupied with a copy of Horace, he suddenly exclaimed: "By George, Walworth, this is beautiful!" "What is beautiful?" said I. "Why, this ode," naming it; "the poetry is exquisite, and the very rhythm is delightful." He then read it to me, as he had been taught to read Latin verse under happier influences than those which had blockaded my own young brain, not dividing the lines into clownish sprawls, but making them vibrate in rhythmic waves, without forgetting anything demanded by quantity, or the sense of the words, or by poetic feeling; thus:

Vides ut alta stet nive candidum
Soracte, nec jam sustineant onus
Silvae laborantes, Geluque
Flumina constiterint acuto.

As he read, not only the poetry, but the music of the measure, sank into my soul. "This is indeed beautiful," said I, "why I could dance to such time as that. What a fraud my education in Latin has been!" Well, all this belongs to times gone by; let them pass. If the school-masters of our day are more thoroughly instructed in the branches which they undertake to teach, or more zealous to convey to the minds of their pupils what they know themselves, it is something to thank God for.

Two other points remain which I wish to call your attention to, and these two the most important to my present purpose. First, the sub-

jects of education, the pupils upon whom, if we be truly philanthropists, we ought to concentrate our especial interest — who are they? And then, what is to be taught?

All children need to be educated. Nearly all children need some degree of school education. Some children have parents who are perfectly able to provide this schooling at their own cost. To this extent these may be called the children of the rich. There are parents, however, whose slender means make it extremely difficult to send their children to any but free schools, and whose own scanty instruction, or necessity of constant labor make them incapable of teaching their children at home. This is truly poverty. I wish to make this distinction between the poor and the rich very emphatic, because I find that many people, when discussing the various questions of education, and particularly that of education in the public schools, argue altogether from the condition of things at their own homes. They forget that the world is stocked with poor, and that God has kindly given to themselves resources of which a vast number of parents are deprived. It does not occur to them that schools which may be very desirable for their own children may be very unsuitable to the general wants of a large community. It is the duty of the rich and influential in society to think for the poor, and to interest themselves in their wants. In the great struggle for life, the poor are helpless in many respects. In the struggle for education they are liable to be crowded out. Practically speaking, the poor have little to do with the making of our laws. It is true that they have votes, and that these votes carry a value, for somebody's benefit, at election times; and that is about all of it. When, however, laws are to be framed, and, in particular, when systems of education are devised, the poor have as little to say as if they lived in the moon. It is necessary, therefore, that those who do have the framing of laws, and those who do have an influence in the modeling of schools, should think for the needy multitude, as well as for themselves.

Now, it is very natural that parents who are in easy circumstances should desire for their children the very best of school education. It is in truth a duty. It is not, however, a duty, nor is it fair or reasonable, that they should wish to provide this higher education for their children at the public expense. When they make interest to introduce the higher branches of study, or the polite accomplishments suitable to their own children, into the common schools, or with the same view introduce high schools into their own neighborhood at the public expense, they do not do their duty, but commit a public wrong. By this means, either they help to exhaust and divert from its legiti-

mate purpose the school fund, which is the poor man's rightful heritage or else they bring upon the public an increase of taxation which in the end always falls heaviest upon the poor. Now, let it not be forgotten, that although the poor man is not always directly taxed, he always pays for every tax in higher rents, and in higher prices for everything he needs to buy. High taxation is always followed by a raising of prices.

I do not stop now to comment upon the superficial character of much of this high schooling. The point I make is that our free public school system was devised for the benefit of the poor. Under no other idea has it any right to exist at all. It is a wrong to make these schools unfit for their use. It is another wrong to crowd them out for the benefit of children that do not need free education. It is adding oppression to wrong to tax them for such a perverted system. It is adding insult to oppression to pretend that this raising of the grade of study is for the especial benefit of the laboring class; that, for instance, it opens to their children a way to the white house, or to some other castle in the air.

There are some complacent souls that express surprise when told that there is not room for all the poor in the free schools. It is nevertheless true. Some are crowded out. When I say this I speak from experience. I was once obliged to provide a school house and teachers for the children of my parish, at large expense very difficult to be borne, for the very reason that I have just given. One of the school commissioners of the city, when I consulted him, told me that there was no help for it; that I must provide a school of my own, because there was no room for us in the common schools. Latin, however, and the higher branches of mathematics were being introduced at the very time, and means were found for that.

Now, gentlemen, while we are practically engaged in carrying on the common-school system, do not let us forget that grand primary necessity on which that system has been founded, namely, the education of the masses. Since under our form of government all vote, even the poorest, and (as we all ought to have found out by this time, and as our fathers foresaw), since an ignorant multitude guided by demagogues may become dangerous to the republic, it is especially important to provide for the education of the poor. No State can live long where the multitude governs, and where the multitude is composed of mere hirelings, or blind tools of the demagogue. We are fast drifting towards this, gentlemen of the Convocation, and if we do not stop to think, who will? We now come to our next question: What is to be taught?

Allow me here, at the very outset to say that, in my humble opinion, the principal object of a good education is not to teach children things; what they need chiefly to learn is how to think, and what to think, Dogs know things, but they cannot think. When the education of men is in question, the wisest is not the one who knows the most *things*. I suppose that, in saying this, I, put myself in discord with the spirit of the age; for, as Emerson says, and he says it with indignation:

"Things are in the saddle,
And ride mankind."

Wisdom consists in the knowledge of truth, especially the most valuable truth, and in mastering that truth well. Children are not parrots, and they should not be educated like parrots, they dwell in the dawn of manhood. Their minds were created for truth; and let us give it to them, not as we pack pork into a barrel, but as the sun, when it rises, floods the air with light and heat. All nature takes these blessings, and appropriates them to unnumbered uses. Children should be educated to the knowledge of truth in such way that they can master it, own it, absorb it, appropriate it, assimilate it, and make it a part of themselves; so that when they have occasion to reproduce it, it may not be returned like dry-goods out from a box, but in the form of true reflective thought radiating from their own central souls.

Now, it is in full accordance with what has just been said to add, that schools must not be expected to teach all that it is good to know. It is enough that they furnish those elementary courses of study on which all valuable learning rests as a foundation. In after life, when school days are over, and the special vocation of life is settled, it is easy to build upon this foundation any special science or art, or accomplishment, without danger of wasting time or labor. Greediness is not a good thing in education. Of course, children have good memories, and this good early memory must be utilized. I understand all that, but it does not follow that their memories are to be crammed with all sorts of specialties, because these specialties have their use in the world, and may at sometime come handy. One does not gain much by over eating to-day, in order to help out some meal to-morrow.

All this seems to be *de communi*, quite commonplace; and yet, the community has not found it out. Either our lawmakers do not understand it, or are afraid to act according to their intelligence. It would seem that our public teachers themselves are either unconscious of truths so palpable, or feel obliged to drift away with the common tide of ignorant pretension.

In this connection it is quite natural to ask, which are those studies

that you consider to be elementary, and therefore proper to be taught in school days?

There is not only room here for a wide difference of opinion, but also a very considerable margin must be left for differences of locality, and to tally with the various occupations, habits of life, and the more or less advanced stages of civilization which may exist. It seems to me that, in New York, the following may be considered as foundation studies, namely: Reading, writing and simple rhetoric, a substantial knowledge of arithmetic, geography, especially physical geography, general history, more particularly that of our own country, including a biographical knowledge of eminent men, the founders of nations, patriots, statesmen and warriors. To this should be added some general knowledge of the laws of nature comprised in a single text-book, dwelling chiefly upon those laws which explain phenomena apparent to all, and which all can turn to frequent use. I would have this text-book include the constitution and revolutions of the heavenly bodies, the causes and laws of light and heat, day and night, winter and summer, the physical nature of the earth, the gradual formation of its rocks, mountain chains, and the depths and shoals of the ocean, the causes of the tides, and the laws by which they are regulated; those laws also which preside over, not only the winds and storms out of doors, but also the drafts in the stove and chimney; enough also of electricity to understand the causes of lightning and thunder, and the management of electric light; oscillation, with the construction of clocks and watches; what causes the rise and fall of the mercury in the thermometer, and in the barometer. In fine, such knowledge as is useful to all should be included in this manual of philosophy; all that is merely curious should be left out.

I have omitted in the branches above enumerated the most important of all, the sciences of religion, and of moral law. I have done this purposely, because I feel that they deserve a more special attention. Let us now advance to this great subject: Moral and Religious Teaching.

In all education it must, of course, never be forgotten that the soul of man is something more than a mere intelligence. Man is also a moral and a religious being. He has a heart, or will, and that heart must be guided and controlled by reason and conscience. It is obvious then, that to leave out of education the right molding of that will is a mistake, the most fearful that can be made. Learning with virtue is the characteristic of an angel; learning without virtue is the character of a devil. Those therefore who take the ground that moral and religious training should be excluded from the schools — any schools —

are bound to maintain either that children need no moral and religious training, or that they can get enough of it at home. To say that they do not need it is to take the ground of an atheist. I will not dishonor this assembly by supposing that there is enough of atheism here to call for any argument on that ground. If there is any place on earth where man is not bound by ties to his Maker, let the atheist set up his school there.

The other question is more open to discussion. Can children receive all that they need to know of morality and religion at home? Now I am free to admit, nay, I even affirm and insist upon it, that home, the family and all that circle of kindred and friends which surrounds and dove-tails into the family, is the great centre and focus of education. It is a divine institution. It is the earliest of schools. It is the oldest of religious altars. The father of the family is the primitive priest and the mother a consecrated and sweet schoolmistress. I am ready to acknowledge also that there are, in our day, and in our country, families that realize in a very high degree the picture of the family altar thus painted by the Scottish poet:

“The cheerfu’ supper done, wi’ serious face
The sire turns o’er wi’ patriarchal grace,
The big ha’ Bible, ance his father’s pride,
His bonnet rev’rently is laid aside,
His lyart hafferts wearin’ thin and bare.
Those strains that ance did sweet in Sion glide
He wales a portion wi’ judicious care,
And ‘Let us worship God,’ he says, wi’ solemn air.”

This is a beautiful picture, is it not? It represents things as they should be. But is it a true picture of the family circle as we generally find it? In truth, I know of such circles, and perhaps many of you may find the type in your own homes. God be praised if it is so! You may feel, perhaps, that the light of religion which gleams around your hearth-stones is enough to guard your children from infidelity and atheism; but is it so everywhere? Is it so all through the world of thoughtless fashion that surrounds us? Is it so all through the countless tenements of poverty? Is it generally so in society? You know it is not so. Perhaps you do not feel it so much as some others, but you know it. If you stop to think of it, it will grow upon you. It may be that the influences which you find at work in your own homes are, to your minds, sufficient for the moral and religious training of your children. But is all the responsibility that falls upon you as Christians, as citizens, and as friends of education, circumscribed by your own house-walls and fences? When engaged in thinking and acting for the cause of education, and when school-

houses, school-rooms with their benches and books, and maps and blackboards, pass before your mind, are you not bound to see there children that cannot be found in your own circle, or in your own immediate neighborhood? Is that which you think sufficient for you, sufficient also for all your fellow-citizens, sufficient for the country, sufficient for the poor? Or, if you are willing to consent to the exclusion of religious teaching in the schools, do you know of any other way — practicable way — by which the multitude of our countrymen can be rightly educated in morals and religion? Think of this for yourselves. I will urge the matter no farther.

Here, perhaps, some one may say, there is something, Father Walworth, which you appear to overlook. If religion is to be taught in the common schools, what benefit are you Catholics likely to get from it? You are too few, and your influence is too feeble to warrant any confidence that your faith will be taught there. How, then, are you to be satisfied? Well, gentlemen, waiving a direct answer for the moment, I reply, that if circumstances are such that, when religion is taught in the schools, any part of that teaching must necessarily be such that we are to be excluded from the benefit of those schools, I regret it. We form a part of the country, and we love it. We have already shed some warm red blood for it, and are ready to do so again. But, if it should become necessary for us to choose between these two alternatives, namely, either to be taxed for an education which yields us no benefit, or to yield up the schools to an atmosphere of atheism, why, then, tax us and shut us out, but save society from atheism. Any religion is better than no religion at all. A world in which God and duty to God are recognized, albeit, misunderstood, is better than a world without a God. The first is, of course, error, and involves some disorder, but the last is anarchy,

“Ubi nullus ordo,
Sed sempiternus horror habitat.”

I am not alarmed for the safety of that church to which I have given my faith, and in which are centred all my hopes. She can be made to suffer, but she will not die, or cease to thrive. I do not, however, admit that any such alternative is presented to me or mine. I do not ask that everything which is true in religion shall be taught in all the schools of the State. I make no demand at all for the systematic teaching of it. Under the actual circumstances, I only ask that God, duty to God, and the Christian revelation, shall be publicly, formally, and daily recognized. A certain atmosphere of reverence and piety always hovers about a Christian school, shines in the teacher's eyes and breathes in the text-books. Beyond this, a true charity and wise lib-

erality still enable teachers to avoid giving offense. There is a wonderful magnetism in true charity. That prudence which comes from above finds many a smooth road, without sacrifice of principle.

I will go no farther into this subject at the present moment. Perhaps some of you may think that I have already gone too far. It does not seem so to me. There is one conviction which I can never shake off. It must needs be the guide of my life. It is the conviction that God liveth, and that the kingdoms of this world shall become the kingdoms of the Lord, and of His Christ; and that He shall reign forever, and ever, and ever.

VI

Moral Training in Schools.

By Principal EUGENE BOUTON, New Paltz Normal School.

The objects of this paper are to stimulate inquiry concerning the status of our public schools as moral forces and to suggest what seem to the writer the true mission of those schools and some of the conditions necessary to the fulfillment of that mission. What are our public schools for? Upon what does the essential value of any study depend? How far does the study of arithmetic or grammar teach morality? What other means are necessary in order to secure efficient moral training in our schools? What measures are actually taken for this purpose? What other measures are feasible and advisable? These are some of the questions that have seemed to me fundamental in our system of public instruction, and the views here expressed are some of the conclusions to which I have found myself driven.

Probably all agree that parents are primarily responsible for the education and training of their children. But the entire task of properly training children and furnishing their minds with such knowledge as they need, is too arduous for the average parent to perform. In the inability and indisposition of parents to properly instruct their children at home is found the origin of the school. Perhaps, too, those who might educate their own children, if they desired, find it more economical to pay their share of the common expense than to do individually for themselves the work which can with greater success be done collectively for many. So the teacher is hired and the school is maintained as an economical and more efficient agency for doing what the parents are fundamentally responsible for doing.

But by and by it is discovered that, however true it may be that parents are in duty bound to look after their offspring, it is a fact that they frequently fail to do so. It is also discovered that this failure is usually quite as disastrous to others as to the parents themselves and frequently even more so. Society at large finds that its interests are imperiled by the prevalence of ignorance and vice in the community, and demands that the education of children shall be no longer left to the indifference of their parents. Thus the State, which is simply

society organized, assumes the management of the schools, because parents neglect this duty and because the State deems the proper instruction and training of children so important a duty that its efficient discharge is essential to the public safety and the public welfare. Eventually the State discovers that it cannot logically control the management of the schools without also contributing to their support. Finally the State assumes entirely the burden of maintaining the schools, and for this purpose taxes its citizens in proportion to their wealth. By thus compelling its citizens to pay for the support of the schools, the State places itself under obligations to so educate and train its children that the maximum of public safety and public weal shall result from the expenditure.

If it be agreed that the foregoing account of the primitive origin and present purpose of the public schools is correct, the vital questions remaining are, whether these schools are practically accomplishing their mission, and, if they are not, how they can be made to do so. Probably no intelligent person who is really familiar with the average common school, doubts either that it is doing incalculable good or that on the other hand it is falling far short of its possibilities.

It is manifest that even the tenderest conscience can not be a safe guide when the consequences of conduct are shut out from the view of conscience by ignorance. To obey conscience is no doubt a fundamental duty, but conscience can direct us no further than our intelligence extends. To increase our intelligence thus becomes as much our duty as to obey conscience within the limits of our knowledge; and, however faulty the public schools may be, no one will deny that they deserve most of the credit for whatever general intelligence prevails in the land. More than this can be said for the moral influence of public schools. The silent influence of the good and true natures of most public school teachers is very salutary. The formation of habits of punctuality and regularity, through necessary discipline, is not less valuable because subtle and unseen. The respect for truth which results from a continual search for it and from its habitual exaltation, becomes inherent in the pupil's nature. Occasional suggestions of good by instructors plant seeds of influence that often grow to overshadowing importance. Association with good companions may refine and ennoble. The systematic study of worthy historic deeds and the learning of ennobling gems of literature may mold the character for good. The enforced study of the effects of stimulants and narcotics will doubtless prevent many of the disastrous consequences that would otherwise follow their use. The customary devotional exercises may bring home to many souls the healing influence of religious truth.

But after these credits have been given to the work of the schools, it must still be confessed that very heavy discounts must be conceded and that the moral training of the young is not satisfactory.

The negative influence of the teacher will not outweigh the positive temptations of the saloon and the street. While the good teacher sleeps the venders of stimulants and narcotics and the impure literature of sensational books and newspapers are vigilant and active. The formation of any regular habits in school is balanced by the irregularities of the home and of society. The unconscious respect for truth that comes from the exercises of the school is outshone by the tricks of the trader and the sharp practices of speculators and professional villains. The desultory suggestions of good that are sometimes given by teachers when some unusual thing has happened are outnumbered by the abundant suggestions of evil that continually come to the child without the happening of anything unusual. The constrained and apologetic manner in which devotional exercises are sometimes conducted robs them of much of the good effect they might have, while the unblushing impudence of profanity, obscenity and conceited swagger, possess a certain glory in the eyes of the youthful observer. The negative attitude of well-meaning and well-behaved companions is less potent than the aggressive insinuations and outspoken bravado of the desperate young profligate. Inspiring germs of literature are out-dazzled by the seductive tales of the criminal gazette and the unpruned publication of court-room disclosures. In short, the good influences tend to repress themselves through characteristic modesty, and the evil influences tend to multiply themselves by equally characteristic aggressiveness; the result being that wrongdoing in many cases seems popular and therefore desirable, while right-doing seems unsupported and therefore to be avoided.

I assume that it is needless for me to picture the consequences of this condition of things. Youthful depravity, open and secret, is appalling in our midst, and is, perhaps, quite as conspicuous in our schools as anywhere else. Whether we consider the country district school or the more pretentious and exclusive select school, we may be sure that, except in rare cases, Satan is quite evidently unchained and making good use of his opportunity, even though he may be far from having his own way, and even though it would be unpardonable to characterize our schools as godless, or describe them as hotbeds of iniquity. If any one doubts the evil condition of society, in general, let him scan the unhealthful pages of the sensational newspaper or wander about the average city at night.

I am aware that some will claim that, even if all this be true, the

fault lies with the parents and guardians and is not to be charged upon the schools. It is certainly true that every member of society shares the responsibility for the right training of the young; but the very origin and purpose of the schools make it preëminently their business to educate and train the children as their parents ought to educate and train them. The State assumes to stand *in loco parentis*, and is therefore inexcusable if it does not meet parental obligations.

If it be found that the State through the schools is doing all in its power to remedy existing evils, then of course there is no profit in complaining. But I am convinced that the schools might do more in this direction and that the State is therefore to blame for their not doing it. I believe not that the State is making a total failure in its efforts to train good citizens, but that it is expending its efforts too exclusively on the intellectual requirements of citizenship, while the moral requirements are correspondingly slighted. It is doubtless true that a person is incapable of being a good citizen unless he is reasonably intelligent, but it is equally true that he may be unusually intelligent and still be a fit subject for the jail or the scaffold, and that too not because his nature was at first hopelessly bad, but because from his earliest years he has been left to infer that secular knowledge and skill were everything and to conclude that character and conduct were nothing.

I hardly see how one who stops to think the matter over, can escape the conclusion that the essential value of school work, whether study or discipline, is measured by the extent to which it improves the character and conduct of those who are taught. The ordinary study of the subjects usually taught in schools — such as arithmetic, grammar, geography, etc., — is justified on the ground that it contributes to the ability to perform intelligently and successfully certain of the business and social duties of life. But there is nothing in a knowledge of arithmetic that prepares the mind to withstand a temptation to commit forgery. There are no grammatical rules that interdict obscenity and profanity. The natural inference from a diligent study of geography is that rum, tobacco and opium greatly benefit several countries. And I am not sure but the ordinary study of history leaves in many a student's mind, the impression that fighting is the most laudable occupation of mankind, and that the highest ambition that any one can cherish is to be a profligate king and rule over as much territory as he can manage to wrest from his rivals. At any rate, it seems perfectly clear that the ordinary study of these subjects and the ordinary routine of school discipline, as usually administered, are inadequate to give the ethical training which the less favored classes

of society require in order to make them good citizens. I see no basis for a claim that any well defined, general and sustained effort is being made in the public schools to accomplish the desired end, while the demoralization of society and the desirability of good citizenship plainly demand that adequate moral training be seriously and persistently attempted in the public schools.

It is not unnatural when the importance of moral training in schools is conceded, and the neglect of it is admitted, to lay the burden of responsibility upon the professedly religious teachers of society, and to say that, if they did their whole duty outside of the schools, there would be no need of ethical training in the schools. Possibly that is true. At any rate I leave the professed teachers of religion to defend their case as they may be able. If, however, it should be found that they are guilty of the most reprehensible neglect, that neglect does not excuse the schools from their obligation any more than the failure of the church to make a child religious excuses its parents from inculcating in his own home the truths of the gospel, and training his own children to love and worship their Heavenly Father.

It is, perhaps, natural to propose that some scheme of distinctly religious instruction be devised and followed in the schools, to the end that the character and the conduct of pupils may be improved and the ethical duty of the State be performed, and I am aware that certain influences are at work looking toward such a result. Probably few of us have any controversy with any such schemes, provided they conform to our own religious views; but I leave their advocacy at present to others. As a matter of present fact, the laws of the land and the seemingly settled determination of society forbid the use of systematic religious training in the public schools. Whatever religious instruction is given in these schools must almost invariably be absolutely unsectarian in character, and must also be conditional upon the consent of those taught and the community in which they are taught, and as a rule this consent is not likely to be obtained.

But, though comparatively few persons in an average community would probably consent to any definite religious teachings in their school, it is probable that equally few would object to the teaching of the generally accepted principles and practices of morality. But some may ask: "Can there be any genuine morality that does not derive its value and its authority from religion?" I shall not undertake to answer this question, because it does not seem to me pertinent to this discussion. It is certain that there is a code of morality quite clearly defined and generally accepted among us. Whether it be independent of religion or derived from prevailing religious views, it

differs from Christianity chiefly in omitting the recognition of God as a source of authority and as an object of worship. It says: "Do this because it is right," and says nothing about the authority which determines that it is right. This is quite a different thing from denying the existence and authority of the Deity. Teaching the last six commands of the Decalogue does not involve a denial of the authority of the preceding four. For my own part, I believe that religion is the natural and logical outcome and sequence of genuine morality, and the proper inculcation of ethical truth will predispose the minds of the taught to accept the teachings of religion. For instance, when the pupil sees that justice demands that we feel and express gratitude for benefits received, it is but a step further for him to admit that the same justice requires that every believer in a Giver of all good should feel and express to Him gratitude for the benefits which He bestows. Having admitted this, it only remains to perceive that the feeling and the expression of such gratitude to God constitute the sentiment and the practice of religion. On the other hand, morality and religion are equally diligent and equally earnest in teaching that we must not steal, and that we should do to others as we desire them to do to us. From these considerations one seems warranted in maintaining the position that however largely the morality of the present day may be derived from Christianity, and however much it might in time deteriorate were the influence of Christianity withdrawn, it is, as a matter of fact, practicable to teach morality without teaching any religious doctrines not universally accepted, or even without teaching any distinctively religious doctrines at all. If this position be tenable, it is a logical inference that whoever understands and practices generally accepted morality is, so far as that matter is concerned, competent to teach morality in the public schools. It is nevertheless true, I believe, that, other things being equal, a truly religious person is on account of his religion better qualified to teach morality.

It remains to say a few words about the ways and means of giving ethical instruction in public schools, but I shall attempt at this time only a general treatment of this phase of the subject. First of all, the surroundings and sanitary arrangements of the school must be such as will conduce to purity and elevation of thought. Again, ethical teaching must not be undertaken from the foggy and sanctimonious standpoint, but must recognize the passions, temptations and seductive influences that assail human nature, and must attempt to provide means of escape, or courage to resist and capacity to overcome evil tendencies. It must not be forgotten, also, that the development of right inclinations is quite as profitable as the repression of wrong

ones, and that the apparently insignificant beginnings of habits may be, and probably will be, the turning points which will finally determine both character and conduct.

Many will maintain that the silent influence of a high-souled teacher is all that is needed to meet the demands for moral instruction and training. "Example," they say, "is better than precept." That does not prove that precept is useless. To teach morals by example only, without securing clearly-defined ideas of right and wrong may produce much good, but will not be more effective than teaching any other branch in the same way. Of course good example is well nigh indispensable, but it seems to me a most deplorable mistake to risk the future moral welfare of a child on the possibility that he may by some ethical precocity grasp and incorporate into his nature and his life truths and inferences the like of which in any other line of thinking would be expected to require careful and long-continued training. This is not the method of those who conquer success in other directions. The most important principles and the practical applications of right and wrong are not beyond the grasp of the ordinary intellect. As important as arithmetic, conduct deserves as careful study. The vigor with which conscience acts is proportioned to the clearness with which it distinguishes right from wrong; and very much of the evil doing in this world comes from ill-defined ideas of what is right. It may be too early to base an argument on the results of systematic instruction regarding the effects of stimulants and narcotics; but the apparent results of this instruction argue strongly in favor of treating similar subjects in the same way. Few are foolish enough to think they can greatly diminish the evils of stimulants and narcotics simply by not using them themselves, and mildly looking on the use of them by others. Another serious objection to staking all upon silent influences is that when there is no active counter-influence iniquity prevails because the well disposed have no show of support. When a teacher hears a pupil use profane language or obscenity and seems not to notice it the offenders think themselves on the popular side and the indifferent conclude that all do the same when it is not necessary to keep up appearances. There is a sort of tradition among a certain class that it is proper for a young man to smoke, and drink intoxicating beverages, and tell obscene stories and indulge in the vices which have characterized the fast man from time immemorial; and no doubt many a youth begins a ruinous course chiefly because he has come to believe that such conduct is best adapted to secure the approval of the leaders whose favor he deems

essential to the success which he covets. Such young men are afraid, to follow the better instincts of their natures because no one seems to advocate such a course, and in the absence of any visible support for right-doing it is not strange that they yield to the prevailing influences. I can conceive how, in such a case, the simple expression of a true-souled teacher's conviction of duty might be to a young man or a young woman, a source of such courage and assurance as would make it easy to face temptation and overcome it. I believe that ethical knowledge is very like other knowledge, is acquired in essentially the same way, and other things being equal is proportioned to the time and attention devoted to it by the learner. Nevertheless, to teach morals by precept only, or by memorizing dogmatic rules without reference to their practical application will be as inadequate as the teaching of any other subject in the same way. In short I believe the most effective teaching of ethics must provide an atmosphere of right-thinking and right-doing, must enlighten the mind as to what is right and what is wrong, and must establish a disposition to oppose wrong and uphold right.

Some who agree thus far will say that these clearly-defined ideas of right and wrong, may be secured by the incidental or casual teaching of morality, based upon such instances of moral delinquency as may chance to occur in school. Perhaps the insufficiency of such a method will appear from the objection raised by one of my pupils, that under this plan a child would have to be an unmitigated scamp in order to secure a reasonably complete course of instruction in right-doing. Such fragmentary teaching will evidently give neither comprehensive nor related instruction. Furthermore it is remedial rather than preventive, and is aimed at repairing damage rather than warding it off. It is moreover likely to take on a personal character, and seem vindictive rather than beneficent in its purpose. On the other hand, incidental instruction, based on special instances of meritorious conduct occurring in school, in history or in contemporary affairs is insufficient, even though it should not foster conceit on the part of those commended and envy on the part of those not distinguished, it would fail to cover the ground unless it were made practically systematic. It would, also, still leave the inference that character and conduct are secondary matters rather than the fundamental aim of school work. In brief, I believe that effective moral training in our public schools demands regular and systematic ethical instruction imparted in accordance with the laws which govern good teaching in any other subject. I shall not undertake in this paper to detail methods and supply outlines. Others have already done this,

and still others will do it better in the future. The main problems I suspect will be to unstilt, simplify and practicalize the ethics and moral philosophy of the high school and the college, so that little children can understand what duty requires them to do in the everyday things of life, and after that to convince teachers that the chief end of schools is to develop character and form habits of good conduct rather than to make phenomenal experts in one or two subjects of traditional rather than actual importance.

I do not doubt that many objections will be raised. But if the teachers are not prepared to undertake this work, let them become so. They have prepared themselves remarkably well to teach physiology and hygiene because they had to. Fairly good text-books on elementary ethics are at present obtainable; and if better ones are needed, the publishers will doubtless see that they are put upon the market. And so on till the last of the objections is met. Perhaps the most formidable of all impediments will be the traditional lack of time, which is after all only another way of saying that hitherto something else has been deemed of more consequence. But I must still maintain that instruction and training in character and conduct are so fundamental and so important that they ought to be attended to in our schools, even if some other things usually taught have to give way to make room for them. Some will say that after the best has been done, moral instruction and training in our public schools will be mechanical, constrained and unsympathetic. Even that would be better than nothing.

Who has not noticed the marvelous tenacity with which children usually cling to the religious faith of their parents, even though they may have vigorously rebelled against the parental methods by which it was inculcated? Even Puritanical severity of training does not always prove disastrous to those who are its unwilling victims. Often we, who live in northern latitudes have said, in the frosty fog of a winter's evening, that the chilliness was unendurable, and have opened our eyes in the morning on a scene of such dazzling glory as seemed to befit a better world and not the earth on which we mortals dwell. But it was only the frost that chilled us at night and that seemed so disagreeable in the darkness. I am not sure that the moral rigidity of even Puritanical gloom is less glorious in its outcome.

REMARKS OF PRINCIPAL J. G. WIGHT.

MR. CHANCELLOR.—In connection with the subject of moral training it is to be remembered that different persons are influenced by different, sometimes by opposite, motives. The contradictoriness of

motives as conducing to morality is like that experienced in applying medical remedies for physical disease. The cold bath which cured Augustus, killed Marcellus. Sometimes persons brought up under forbidding circumstances attain to a good moral character; while others with every favorable influence surrounding them become moral wrecks. These are exceptional cases, however, and though by no means sufficient to discourage attempts at systematic training in morals, are a perplexing factor in the problem. Owing to this perplexity those who begin the work of moral training sanguine as radicals often in the end become conservative. A clergyman once said that early in his ministry he had preached a great deal about the proper moral training of children, but that after having several of his own to test his sage maxims upon, he had so far lost confidence in his superior wisdom as to have nothing to say on the subject.

There is danger that particular phases of morals may be magnified to the neglect of other and essential ones.

In moral training immediate marked results are not to be expected. Here, if anywhere, it is to be borne in mind that we cannot reap and sow at the same time.

The natural defects in character of those who essay to teach morals are a great impediment. In teaching the branches of the ordinary curriculum of the school instructors, on account of unequal abilities, achieve by no means uniform success. In the teaching of morals this inequality of aptitude is much more marked. In the latter case certain personal qualities are indispensable. One must win the respect and love of the student as a first condition of teaching morals.

It is not necessary always to make plain a reason for what is required of students in regard to conduct. Richter says it is easier to teach obedience than understanding. It is likewise easier to prevent wrong actions than to enforce the practice of definite virtues.

The dogmatic plays an important part in moral training. The teacher's *dictum* of right and wrong, like the parent's, is usually enforced without authority higher than the general conscience. A certain actor was accustomed to tell a subordinate who always asked why, when ordered to stand in a particular place: "I don't know why, but see that you stand there."

A child's attending school regularly is of itself an important moral training.

The most effective moral teacher is not necessarily a preacher. He may be a man of upright character, who lives something better than sermons. A clergyman of the highest moral character always by his

exemplary life preaches to many more than those who attend his church.

That instructor is wise who never forgets that his influence for promoting the moral improvement of his students is greatly proportionate to his excellence of living.

Nothing so much shakes the confidence of the young in virtue and the binding force of good morals as to know that the private lives of those in authority over them are marred by moral obliquities.

Teaching morals is much like teaching how to speak grammatically. It effects but little that the teacher exact the thorough learning of the rules of syntax, if he habitually violates those rules himself.

To some extent morals teach themselves. Too much effort in the way of giving moral training may be injurious. It is another good illustration of the constant winding up of the watch and never allowing it to go.

Often persons who attempt to teach lack so fatally the social gifts of courtesy and amiability that they are unsuccessful in achieving any influence for moral good over their students. Some, too, are like Charles Lamb's lugubrious friend, who would cast a damper on a funeral. He is a fortunate instructor who, like the character in "Twice-Told-Tales," boasts for his best possession a face that children love.

It is said that there is a frontier where virtue and vice fade into each other. The indefiniteness which attends some ethical questions greatly complicates the application of principles in moral training. For example, the right of taking personal satisfaction for injuries, which is denied in the government of the family, of the school, and of the State, is maintained in such classics as *Levana* and *Tom Brown at Oxford*. Here is a frontier where there is such a meeting between the lofty ethics of turning the other cheek, and the natural instinct of justice which approves of personal vindication of violated rights. To admit the principle of private vengeance, would be fatal to school government. It is to be denied on grounds of expediency, if on no other. The school authority, then, becomes the vindicator of the injured rights of the student. The teacher's consistency of action in seeing that justice is done to all, will be something of a measure of his success in this part of his work.

In some degree moral training in the schools must be given in the way of correcting specific faults, and in dealing with misdemeanors as they are met in the ordinary course of school government.

As occasions offer the teacher must inculcate what will be of influence in forming character aright, such things as the true dignity of

labor, contentment with one's lot, and obedience to authority. Those who receive the benefit of the free public schools are to be reminded that they are not merely accepting a gratuity, but that in reality they are serving the State in the most dutiful manner by conforming to an arrangement by which the public schools are made a part of the government's system for insuring right citizenship. In the public schools there are limitations to the methods of teaching morals; but care should be exercised that these restrictions are as few as justice and propriety demand, or the highest resources of the teacher for giving moral training may be cut off. One person may use effectively methods and instrumentalities which another might not care to try, and which another still might fail in trying to use. Each teacher should be allowed to use his best endowments for moral training, only not suffering himself to encroach upon the rights of private conscience in matters of religion.

In addition to the means already referred to for promoting moral training in the schools, namely, the personal influence of the teacher and the administration of the school government on true ethical grounds, I would add as a third instrumentality a manual of moral training, to be carefully prepared as a compilation from the rich resources of educational classics, and from which parts should as often as once a week be read to the whole school. Such a volume should also contain what the State requires to be taught in connection with stimulants and narcotics. The attempt that has recently been made to teach temperance in the public schools has shown that much good may be done through some definite plan of presenting to the young the principles of morals. And more than this, it has been shown plainly that the great need for success in this work is some such authorized treatise as shall apply in a small compass the best that has been written on the subject. It is too much to expect that all teachers, or many teachers even, will supply from experience, general reading, or natural endowments what is necessary for giving this specific instruction. They may, with propriety, supplement out of their own experience what is thus prepared for them. Such educational classics as those of Locke, Richter and Spencer would go a great way towards supplying the matter for such a manual, though the educational writings as a whole, of no one of these authors, would be quite suited to the purpose. The principles and maxims of right-moral training are found in the most unexpected places. John Stuart Blackie somewhere declares that he has found not a few excellent sermons in novels which he would have sought for in vain in pulpits.

An important benefit that would come from the use of such a

manual would be its influence upon the teachers themselves, as it would give them, in the most direct way, the essentials of right-thinking upon an important subject.

To appreciate what might be expected from such a manual it is only necessary to consider something parallel to it in the effect of good literature in awakening the intellectual taste. The reading of Virgil's *Eclogues* for the first time has developed in many a student a new faculty of seeing literary beauty. The daily use by academic students of such an unique collection of good prose and poetry as is contained in Hudson's *Classical Reader* will in a year's time elevate the literary taste to a surprising degree. As much might be expected from the use of a similarly prepared manual of moral training in the way of giving both teachers and students higher and purer conceptions of moral duty.

REMARKS OF PRESIDENT DODGE, OF MADISON UNIVERSITY.

MR. CHANCELLOR, LADIES AND GENTLEMEN OF THE CONVOCATION.—I was very much interested in the paper and also in the discussion. I want only to add a word. I believe the common school and academy have more to do with the life of the State than the teaching in the college. Perhaps the leaders of society generally are to be taken from our higher schools, but we can never have leaders without a following, and there can never be a general movement except where there is an accord, a general accord, between the leaders and those who are to be led. I hold it is amongst the absurdities of the day, the idea that our principle of equality excludes leadership. Such a conception is in square antagonism with the whole history of the past. There have always been leaders. And I often think that the real leader is the man who can be led; that the true chief is the man who embodies, not exclusively at all his own sentiment, but embodies the sentiment of the common life of the community that accept him as their chief. Dictatorship is one thing and leadership is another and an infinitely better thing. It is only when a man's soul is broad enough and deep enough and true enough to take in the common life, and give to that common life its best expression, and bring that common life to its natural and legitimate goal—it is only then that he makes out a case for himself, as the head of the community to which he belongs. Now I think that the common school is very important here, that the following may be prepared for the leader. In the providence of God we may assume that both will be reached. But Divine Providence includes, I think, human providence; for that providence has its central place in its work in and on human souls, and not in dealing with outward events.

And now I want to say a word here with regard to moral teaching in the common schools and the academies. Why, you gentlemen who teach in these schools have a grander sphere than we do who teach in the colleges. You are nearer the hearts of the young than we are if only you have the right character. Why, nobody is such hero worshipers as the little boy and little girl, and if a teacher can be anything of a hero in his character, hero in his patience, in his gentleness, in his goodness and in his sympathy with his pupils, he will find they will respond and worship the nobility in his character, and that worship will be natural, genuine and persistent; and I tell you that you have the grandest mission and the grandest sphere for labor that there is in the whole length and breadth of this great country. But now more specifically and more definitely I could wish that the principles of the Constitution of our common country might be taught, that there might be an elementary work prepared that would deal with the functions of its government, not with the features of its administration which changes with the different parties, but of the government which is beneath administrations and which true men of all parties give a genuine allegiance to. For I think this can be taught to quite young boys and quite young girls, and my object in urging this is this: that you want to strengthen in our country the principle of authority, and you also want to give them the morals of utilitarianism, because utilitarianism determines the legislation of this country, and must determine it; not what is the ideal right, not what the Divine Being himself says is right, but as far as we know what is right by results—assured results—assured by the experience of this nation and other Christian nations. Now I am alive to the fact of the defects and deficiencies of such a morality, yet I say it is the first round in the ladder, and there is something gained in this preparatory step. Why, utilitarianism in its widest and truest sense must be in accord with the highest morality. For who is God but the being who is forever pouring forth from His infinite fullness in and on his creatures through the great regions of time and of space? What is the regnant element of the divine character except that it is love and that God is the being who is constantly giving Himself and constantly imparting Himself throughout creation. Of course there is a harmony between this and the highest ethical philosophy which the great man of Nazareth Himself taught. And yet, I must say, it is not enough in my estimation. I speak with utter frankness and fullest conviction, it is not enough to teach in the school the principles of law, and to generate the sentiment of loyalty and the sentiment of authority; it is not enough, and I would have the great principles of the Christian relig-

ion taught in the schools. Why, sir, what makes the common law except the common life that is underneath, and what enters into the common life is a part of the common law, and Christianity, just so far as it has Christianized the nation and entered into the common life, is something that we are to deal with; not sectarian differences, not differences on church government, not differences that divide the different denominations in Christendom. For it is to be remembered, that the essential elements in Protestantism are infinitely deeper, as they are infinitely greater and more permanent than the principles which divide one sect from another. The things which separate us are nothing compared with the things which unite us under the one great personage, the leader of humanity in the past, the present and in the future.

Why, if it has come to this, that we cannot teach morals and religion in our schools, then there is something wrong somewhere in our views. We are wrong if we cannot reach that goal; if our road does not lead to that station, let us take another road that will do so. Why, in the name of the Infinite, Supreme Being, in whose image we are made, do you suppose this country is to be saved except by the teachings of morals and religion? Do you suppose that God is going to make this nation an exception to all other great communities and to miraculously shield it from the doom of godless empires? Have we any mortgage on the divine resources? Is it not a form of our vanity to think that this great nation is sufficient to itself, without Almighty God? Shall we wave the flag of atheism and bid the Infinite One defiance? I say, no! Let us have in some way in the common schools the Christian faith taught, taught apart from theological dogmas and formulas. I listened with satisfaction last evening to the gentlemen who talked to us, with satisfaction on that point. Now, I believe there is a way in which Christianity in its broad ethical relations may be imparted to the pupil, that is, in its great sentiments of justice, truth, love and fellowship with souls. And now, I believe that the most important thing, in teaching the lower or higher schools is with the character of the teacher. That is what is needed, and if I may be allowed to make a remark so personal as that, I believe in prayer in the higher sphere, as I believe in gravity in the lower world. I believe every teacher ought to go to his class-room after he has been on his knees before Almighty God.

REMARKS OF PRESIDENT G. W. SAMSON.

MR. CHANCELLOR.—I have looked over with interest the selection of themes. There has not been one thus far discussed, nor has a gentle-

man spoken that has not seemed to have the correct idea. We had yesterday the education of the working classes. It is not another of the technical arts, in which Americans need training; but in the idea of morality; that which teaches us the law of intercourse with each other, our relations to the State, and most of all to the Divine Author of all relations. We need that teaching of mental and moral and religious science in the schools. There is one common trend of thought here. We make thus the study of fundamental law a part of general education. Those who have listened to all the papers read have seen this common trend. What had we this morning? What last night? Each converging to one subject of practical work. All those who are pressed in the daily business of teaching see this common trend, as has been noted. To only one or two thoughts can special allusion be now made. First, we certainly must begin this teaching in childhood. Well did Coleridge say, "True greatness is to carry the spirit of childhood into mature years." Well was it recognized last night, and I was delighted with the quotation from Burns' "Cotter's Saturday Night." It is family instruction which in all ages, before the school is approached, leaves an impress on the child which never dies out. Into the school goes, however, the child and youth; and there are met impulses and associations which tend to mislead, to turn away the unwary from the impressions first made. But, second, the longer a man lives, or a woman, the stronger becomes the conviction that those first early impressions were right, and we are brought back to them. To me this second point is one of peculiar interest. I alluded yesterday to the fact that the second speaker mentioned Guizot, of France, as a worthy guide for us at this time. The French revolution came; all the systems of education were gradually revolutionized; that chaos continued until Louis Philippe came into power. Wisely he was proclaimed, not "Roi de France," but "Roi des Francais;" not "king of France" as a birthright and by divine authority, but "king of the French," by popular election. Then came that grand man Guizot. His last act crowns his life-work. His four volumes should be studied; but especially the third volume, the first half of which relates to the modification of public instruction. Guizot analyses as clearly as did De Tocqueville our political system. Of our educational system, he speaks with special interest. As the very last act of his official life Guizot called together representative Hebrew rabbis, for the Old Testament never can be separated from the New, and with them representatives of both the Catholic and Protestant churches, he himself being a Protestant. These representative men sat down together. They discussed these very questions

that have been up since the opening of this Convocation, including that of this morning. I know personally the Secretary, Dr. Emmanuel Petavel, now in extreme old age, of Geneva, Switzerland. They had agreed upon selections from the New and Old Testament, in translations that all approved, for the Hebrews recognize the truth in the Sermon on the Mount, including the Lord's Prayer. At Rutgers Female College Hebrew girls, with those of the Catholic church, as well as of every branch of the Protestant faith, sit together during the morning reading, and join in the Lord's Prayer; and it was the Hebrew pupils who were first to send a deputation to thank the president for the lessons of the religious service. I regard Leo XIII as having shown supreme wisdom in the republication of the works of Thomas Aquinas. They present first the "Analytics" of Aristotle. Cambridge accepts the idea. Agassiz in natural science, Greenleaf in law, Peabody in divinity, Abbot in Greek, Bowen in philosophy, have all said, as have all leaders in the Reformation, "We must go back to the Greek ethics of Aristotle, as well as to his inductive method in every science; for on it our system of government is based, and also all true religion." That political system, studied by French statesmen as it was by Burke before the American Revolution, teaches that the Executive must have "monarchical" power or authority; that he should be selected from among "the best men, and must be elected by" the people. This is the American system. Queen Victoria has not vetoed a bill in half a century, nor did her predecessor for a previous half century. But our President vetoes as he pleases. Our President gives liberty to forty millions of people, and who disputes it? Not even the Supreme Court. But certainly that Executive must be chosen really, not nominally, by the people; and then they will sustain him. Aristotle's ethics, incorporated into the frame of the American republic, and giving such wisely adjusted powers in the civil law, to which our friend, the Chancellor, and others have called our attention during this session—that moral system we may have; God be thanked that this spirit has been shown in this Convocation on all sides. In that which came out last night, we will be one, heart and hand together. We must have moral and religious teaching in our schools; but it must be that natural ethics, that natural religion which kindles all minds and hearts—the teacher's first, then the hearts of all around him—to that we must come back; to that which Leo XIII commends now to the world in Thomas Aquinas, and by which commendation—not in politics—he is going to be a mighty power, not merely in the religious world, but a mighty power in European if not in American ethics, law and morals. God grant success,

while this, and this only—the common truth taught by Christ—is sought. All who really study His teachings must agree. Jefferson wrote to John Adams, his political antagonist: “The words of Jesus all classes must wish read in our public schools.” If these be impressed, His divine declaration will be realized in American schools: “If ye continue in my words ye shall know the truth, and the truth shall make you free.”

REMARKS OF PRESIDENT POTTER.

MR. CHANCELLOR AND FELLOW TEACHERS.—The paper read and the speeches following ably enforce the importance of moral training in the schools. Popular literature too, evinces a growing sense of the need of more general ethical training. A book which has not yet been republished in this country and which takes as its title, I believe, the word “nowhere” spelt backwards, points to a state of society where immoralities are treated as we now treat physical diseases. Bodily health is supposed to be almost universal. The family physician is replaced by the family “Straightener.” People afflicted with a tendency to lie, to steal, to commit breaches of trust, etc., speak freely of the complaint afflicting them, and seek adequate remedies which often take the form of physical torture. Ethical culture thus becomes universal!

Mr. Henry George has been referred to in this discussion as a moralist. But he also thoroughly appreciates the importance of the aid of religion, as effecting popular movements.

God has married religion and morality in enduring union. The highest morality and the Christian religion are one and inseparable. Said Washington: “Let us with caution indulge the supposition that morality can be maintained without religion.” Lord Bacon had well called morality the handmaid of religion, and the keen insight of Swift had declared that the system of morality gathered from ancient sages falls far short of that delivered by the Gospels. Socrates and Plato sought to reënforce morality as it seems by the reestablishment of the Homeric religious faith. It would be difficult to prove that any consistent ethical system is possible if the religious element is excluded; or that practical morality is possible or has been generally manifested, except where ethical systems have been vitalized by the living power of religious faith. The word “ethics” is but the Greek “custom.” In Christian ethics, not *custom*, but Christ is the standard of morals. He is the source of that inspiring enthusiasm which excludes selfishness, the centre of that personal power which makes the otherwise impracticable in morals possible. Is not such morality a national as well as a personal need

now? Is not the nineteenth century (conspicuous for breaches of trust and the condoning of commercial crimes) deficient in that personal contact with personal sorrow and sin and want, which made the ideal characters in primitive times so nearly Christlike? In centuries called self-complacently, if somewhat truly, the dark ages, multitudes of men and women and children, not only in crusades but in characters less conspicuous and more replete with Christian charity, carried the cross of self-denial in heart and life, and thus learned the harmony of duty and happiness. Happiness, the supreme object of human desire; duty, the supreme law of human action; how are the two to be reconciled and united? Mere desire would lead us to violate the rights of others; duty calls upon us to *sacrifice self* without calculation of reward or happiness. The ethics of Christ present the reconciliation of the two apparently antagonistic principles in one consistent system. With the death in any nation of vital religion, has come immorality and national ruin. Will you accept Greece in evidence? Certainly Athens, the intellectual reservoir of the past, is the fountain-head of succeeding philosophy and science. Yet in Greece, with the spread of superstition, skepticism and *practical atheism*, morality decayed. Subtle discussions and fine-spun systems of ethics abounded in the schools of the sophists; but with the death of a living religious faith came the death of social integrity, domestic purity and national honor. Greece, beautiful as the Apollo, strong as Hercules, intellectual as the sculptured brow of the Olympian Jove, fell; and the Roman eagles soon gathered above the carcass, and dismembered the corpse fast falling to decay from the extinction of moral and religious life.

The fate of morality, where divested of religion, was as fearfully evidenced in the history of Rome. The early Romans seem really to have believed in Jupiter. By its derivation the very name of their God indicated faith in a living, acting, supreme father and friend of mankind. The heroism of the man was as conspicuous as the domestic purity and excellence of the Roman matrons of that early time was celebrated. When at a later day the popular faith had become a degraded superstition, when Cicero could wonder that the priests did not laugh in each other's faces as they performed the solemn farce of a religious ceremonial which failed to command the allegiance of the honest and the intelligent, when the Pantheon opened its doors to the idols of all the world, morality, locked in the embrace of atheism, and surrounded by the incantations of superstition, rotted to its grave; atheism having supplanted faith in God, the debauchery of public morals gave the certain presage of the decline and fall of the Roman empire.

Three hundred and thirty one years before the Christian era, the eagle eye of Alexander the Great, had seen at a point near the Nile's mouth, the centre of the commercial power of three continents. He hoped the city would be immortal to which he gave his name; placing it where now as we walk its fallen streets we find scarce any vestige of its former greatness. The Ptolemies who succeeded him as rulers of Alexandria failed, with the imported intellect of crumbling Greece to build up any permanent philosophical system; they failed to stimulate any important school of thought, until the Holy Scriptures in the hands of the Jews who crowded to Alexandria, were made intelligible in the Greek Septuagint translation. There was thus introduced the vitalizing and centralizing element which we hold to be essential to the true moral life of individuals and nations, namely, faith in one living and true God, the Father and friend of man.

Philo the Jew endeavored to demonstrate that all that was best in the old Greek philosophy coincided with the truth of revelation. Whatever may be said of his labors, the power and influence of the Neo-Platonic philosophy for the time is undeniable. When the Neo-Platonic philosophy came in contact with Christianity it was supplanted, not without a struggle, by the mightier power of revealed truth. Christian truth was found to be (and just here is the point of this illustration) something more than a philosophy of morals or a powerless theory of ethics; something more than a gospel for the intellectual; it became what Neo-Platonism, what mere philosophy had never been, a moral power among all ranks and orders of the people. Philosophy could elevate the mind of a Hypatia; Christianity enchainning the genius of an Origen could reach down the hand of a living God, in the person of Christ to the outcast and the slave, lifting them to light and hope, to spiritual freedom and thence to regeneration of character, to newness of life. Age after age, generation after generation, the forsaken and enslaved of the people were elevated by Christianity and made moral men and women. There was an ethical system at work here, but more potent, there was present in the system a living God made human and brought upon the cross, close to the sympathy and understanding of the most ignorant and debased.

It was the fate of early Christianity to mingle with an amount of idolatrous degradation and immoral superstition, of which we of this day can scarce conceive. Christ was the light of the world, but when he ascended into the heavens and the clouds received him out of human sight, His light was but reflected from imperfect human lives, and, however saintly, they were but as a taper shining out into the gloom of a vast cavern of sin and darkness. The spirit of God was present

in the hearts of men and women who professed the name of Christ, but they were men and women still, with the inherited defects of fallen nature oftentimes strong in them. With the diffusion of Christianity came the dilution of Christianity, and standing on the vantage ground which the blood and sacrifice of martyrs has won for us, we can but look back upon the succeeding generations of less heroic, and finally of fallen Christians, with that pity which is akin to love.

The Christianity of Alexandria, like that of Rome, was destined to become corrupted. Millions of men, generation after generation had been ennobled by its influence, but with the increasing power and ambition of its prelates, with the growing superstition and idolatry of its devotees in the land where the children of Israel had been in bondage, Christ was bound and then cast out. The religion of the sixth century in Egypt became as you see in the Copts of lower Egypt now, to a sad extent, Christian only in name. And so it was that when Mohammedan enthusiasts poured into the land, at one blow they shattered into dust and ashes, not only the commercial wealth, the literature, the library of Alexandria, but the previously prevalent power of the Christian church.

If the church was corrupt, the surrounding tribes were even more corrupt. Mohammed came to them both with something like the faith of Moses. He declared to them: "There is one God," and allegiance to him is men's duty. The acceptance of this truth drove out idolatry, banished for the time the grosser forms of superstition and immorality, and raised up a race of men from the dregs of the nations to conquer the world for Islam, *i. e.*, as the word indicates, to conquer the world "to a full submission to God." We do well to remember that a live follower of the false prophet, if true to his fragment of truth, can do more work of worth than a dead or merely nominal Christian. Mohammed professed to look back reverently to the Father of the Jewish Church and to Christ Himself as both teacher and prophet. To the inspiration of a faith not unlike that of Abraham we may attribute the rapid and wide-extended conquests of Mohammedism. It was destined soon to degenerate into a system of fatalism and polygamy. The central truth of the first hours of Islamism, *i. e.*, a living and active faith in one only God, died out, to leave often mere formalism in its place. What has been the result? Christian nations have advanced; Mohammedan peoples have stagnated intellectually, or have morally degenerated.

If you pass from nations to individuals, you will find that not ordinarily morality alone, but that the most complete altruism owes its inspiration to religion. The lives of Luther and of Loyola teach here

the same lesson. No theory of life or morals can be vitalizing or satisfying, as even the experience of a child will show, without religion. Let me quote a fact mentioned by M. Villemain, once one of its most eloquent members, in an address before the French Academy: a father having subjected a child to the trial advised by Rousseau, found that having kept him from all knowledge of God, the child had instinctively become a worshiper of the sun, and in secret worshiped it as though bowing before our Father who is in heaven. Comte seems to have thought for a while that his suggestive philosophic system was complete without religion. But the trials and bereavements of life disclosed to him its essential defect, and his attempted "religion of humanity" proves his conviction that religion must crown philosophy and support morality. For nations and for individuals the truth is the same. In the faith and by the power of Christianity may we hope to learn and practice a system of ethics which consists not in empty theory, but in the living nobility of a regenerated character. Sophists have wrangled, moralists have disputed over varying systems, but of the truth of this proposition we may feel confident, that the union of morality and religion is essential to the perfect sphere of truth. In fine, the true position with reference to education, morality and religion, is well indicated by the poet laureate:

"Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul according well,
May make one music as before,
But vaster."

REMARKS OF PRINCIPAL J. E. KING.

Mr. CHANCELLOR.—I will not venture to occupy more than five minutes. I count myself happy in being present at a Convocation in which there is presented in a paper, a voice giving no uncertain sound, from one of our great normal schools, the latest born of them, commending the teaching of Christian morals. I am one of a good many who have been painfully impressed, in these later days, that in however commendable a spirit the attempts to compromise certain questions relating to our public schools are made, so that no rights should be trenched upon, we have perhaps unexpectedly but certainly passed into an eclipse of fearful portent. I agree with the paper, and with the remarks subsequent, that the character of the teacher is a powerful factor in inducing the proper training in morality. Just so; but why teach a boy his morality by stealth, or by speechless signs? Why put a mummy to teach morals? Is it the age of persecution in which we cannot mention God without an apology, and can only hear that name

in the school-house in recess, and that in blasphemy? Is there anything in the Constitution and by-laws of this free commonwealth and this great nation by which we shall be shut up to teach morality by indirection; only hinting it, only suggesting it? I heard with delight those vigorous, noble and significant words on the platform last night, by authority: "Better any religion than no religion." "It is the fountain of morality." "Any religion! Of course that is conceivable. And this with maximum taxation or no taxation." "But teach God and the duty to God." Is it any wonder that the unprinted literature of obscenity emblazons itself in all public places, that our youth, our boys, are obliged to run the gauntlet of this sort of thing? Is it any wonder that laxity in the family grows apace, if those scholars are misled, if we are limited to teach morality only by example? Example! Why, what is the influence of a man's life, if you emasculate him; if you smite him with dumbness? Nine-tenths of his power is in what he says! And if he cannot mention God without an apology, he can never refer to our Lord Jesus Christ in his teaching. That, I protest, is an emasculated teaching of morality, and it is not going to be a corrective to the blasphemy and iniquity which abound in our land.

As for a text-book of morals, I think this Convocation is the place from which it should emanate. I would not go around about to pick up my moral precepts from literature, and to see if I could get a hint of God somewhere in secular writings; I would go to the old source of divine truth, the Bible. If King James' edition is not satisfactory, I would not object to the Douay edition; and I would have the Sermon on the Mount direct from the original sources. I would go to the head-waters, and I would teach a morality that is founded on a reverent fear of God. I think the time is getting ripe for this return to common-sense teaching, when we have such words as we had last night. We should not excite the contempt of the very men whom we are seeking to conciliate by emasculating our religion in the interest of compromise.

REMARKS OF PRINCIPAL A. W. NORTON, OF ELMIRA.

MR. CHANCELLOR.—I rise with some diffidence, being only a member by courtesy. I am not teaching in an academy, but in a grammar school, and my only reason for saying anything is that I may increase, if possible, your faith in the feasibility and the practicability of doing this teaching which all are commending. I wish to give a brief experience which is somewhat at variance with some statements made by the gentleman who read the first paper, viz.: that there are no efforts

making in this State for the teaching of morals. I am acquainted with a good many earnest men who are making that the business of their lives. I have found none of the limitations which have been mentioned there, no limitations or fault found by my colleagues, by the people, by anybody. When I say to my pupils, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap," nobody says that is not the thing to say. But briefly to describe the experiment we have made at Elmira; I take no credit myself whatever. I give it as the ground for my faith in children. Since I have been in this building, I have had occasion to look over a paper read before this honorable body in the year 1870, by the late Dr. Steele, speaking of school government in academies. I wished to see whether in his enthusiasm he said that which would not be borne out in the light of facts. I was teaching with him at the time. Since that time I have tried to carry these same principles where, to-day we are told we cannot carry them — into the lowest of schools — the grammar schools. We have the children of freedmen in our school, the children of the lower classes working in the iron mills of that city, and then what all classes call "poor white trash," as well as some from the better classes of mechanics and the best, very best citizens of Elmira. When I went into that school the young men of sixteen and seventeen years of age did not wait to resist authority, but they carried the war into the enemy's camp and made authority resist them. These are the same characters which by and by are only controlled by force of bayonets. In ten years we have succeeded in doing this; the children have no longer any blows struck, no physical force used in carrying on the school. Three hundred and fifty children between the ages of eight and fifteen or sixteen, may be left alone in the school-room without difficulty arising. All know it is an easy thing under good influences to be religious; it is an easy thing when under good influences to resolve to do right. It is quite another thing when under temptation. I know of nothing which is a greater temptation than leaving children by themselves. Now I state this as something which should encourage us. I believe in doing what we principals have to do without asking anybody's leave, going on reading our Bibles, suitably, with judgment, making our remarks with judgment and with temperance, and there is no question as to what the result will be. Public opinion is stronger than any law and will sustain us in carrying out these thoughts. I have faith in childhood, because childhood has taught me that it can grow in grace; that it can comprehend the simple truths taught in the New Testament, and can apply them.

One point I think we fail in. The gentleman who read the paper

has not discriminated sharply between instruction and training. There is a vast difference between moral instruction and moral training. Instruction is telling how to do, training involves the doing under the eye of the instructor. Those children must have in our schools the opportunity of acting from the same motives they will act from when they go out into the world. In our large study hall, seating over 300 pupils, a teacher is always stationed to prevent a disaster from a panic in case of fire. That teacher, however, is not responsible for the activity of the room. She grants no permissions. Any pupil, by raising the hand, says to the teacher, "I am about to take the responsibility of doing something." The teacher by a nod says "I see you are." Every act of the child then is determined by the same mental and moral powers as he must use in after life. We thus have moral training. Instruction in morals is not enough. Gentlemen, does the teaching hygiene and the facts of the use of narcotics and stimulants in school stop men from becoming drunkards? Do you not know many physicians who are going down to their death from the use of stimulants? They have, however, learned at death-beds better than the children can, what is the effect of alcohol on the system. It is not enough to know what is right; we must have the power to execute what is right. I speak of psychological terms with much hesitancy in the presence of so many learned men. The will embraces the power of choice and the power of execution. We may have the power to choose right, but fail in carrying out our choice in the presence of temptation. In the presence of temptation a man must have power to hold to the right. We must then have our children in such environment that the executive part of their will will be trained. We may show them that for self-seeking there is but one typical character—that of Satan. For self-sacrifice there is but one typical character—that of God. Nobody will say "no" to that.

I have never felt any of those restraints alluded to. Perhaps others have been more unfortunate. I know many in this State just as fortunate as I. One thing more. It is a different thing to tell a child that it ought to have a certain feeling, and to awaken that emotion in him.

How shall we awaken the moral sentiment? To illustrate by a single method. In a room of children of seven or eight years of age, I asked how many of you made your own shoes? No one. How many made any part of your dress? No one. How many provided their own breakfast? No one. If others held us to all that we have what ought we to do to help others? A feeling of obligation was thus awakened and first voiced by the children.

REMARKS OF PRINCIPAL A. G. BENEDICT.

MR. CHANCELLOR AND GENTLEMEN OF THE CONVOCATION.—I would most heartily approve the words spoken by Dr. Bradley yesterday in reference to the value of definite moral training and instruction in moral philosophy. The testimony of our pupils in our institution in the last ten or fifteen years is uniform to the effect that instruction in moral philosophy, together with the life of the teacher, has been a most strong and definite element in forming character. A few years ago I was taken by a friend to the studio of an artist. There was a picture on an easel representing an interior. A clock marked the hour of nine. A mother was standing beside the cradle of a sleeping babe, with one hand on the head of a little one who had crept from a cot, and with the other hand on the head of her son, a lad of some twelve years, who had just come in from the street, overpowered by the conviction that had just come to him that his father was a drunkard. He had vainly tried to bring his father from a saloon. The mother, with hands on her children, raises her head in prayer that this trial upon the boy may not be too great; that grace might be given her to bear the burden of a drunkard's wife. There was grief, pain, depicted on her face, yet, suffusing all, there was visible a faith in a Supreme Being which gave a radiant beauty to her countenance. The artist said that it took him about three months to paint the face of the mother. He could not work at it at all times. Only after preparation by prayer could he use his brush to finish that figure. But, turning to another large canvas on which was a figure of Pilate in the trial scene, in strong, contrasting colors, the artist said: "When I painted that figure all the preparation I needed was to let out the devil in me, and I could paint as rapidly as my brush could move."

That, gentlemen, stated the case of the teachers of moral instruction in schools. Good results in the lives of others are obtained only by the use of what is best in ourselves.

REMARKS OF PRINCIPAL A. C. HILL.

MR. CHANCELLOR.—The writer of this paper has stated very clearly and forcibly the fundamental fallacy of the State in its efforts at moral education, viz., that "morality can be taught without reference to religion." I think he is the first man I have ever heard say that religion is the outgrowth of morality, rather than the opposite. It seems to me that the legitimate conclusion to be drawn from the position taken in this paper is that the State can do nothing whatever in the matter of the moral training of its youth. It must be admitted that moral training must be done by teachers who are themselves moral, and largely by

the silent influence of personal character. We have no way by which such teachers can be put into our public schools and others excluded. Professor Norton, for example, is a Christian man. He can successfully teach morality in his school, if the trustees and officers do not prevent him, but there is no provision of the State whereby Professor Norton's place in Elmira can be filled by one fitted to continue the work he has begun so well. It may be said that an applicant for a license to teach must be of good moral character, but so must one who asks for a license to sell liquor. There is no standard of morality. I say, therefore, that the State, as a State, can do nothing in teaching morality.

The only way out of the dilemma in which this conclusion leaves us is, as it seems to me, to recognize two facts: First, that there are two stages in the teaching of morality, the stage of childhood and the stage of youth. Second, that during the first stage moral instruction can be left to parents, and during the latter the State should have nothing to do either with intellectual or moral culture.

A child takes the precepts of morality as they are given to him. He is told to be honest and he is honest without asking any questions, just as he eats an apple and doesn't ask where it came from. But when the child advances from boyhood to youth and from the elementary to the high school, he is no longer willing to accept statements without reasons. In this second stage of development it is just as impossible to divorce morality from religion as to take the spirit out of a man and have him still exist. Emerson says, "the fatal mistake of religion in our day is its divorce from morality." Christians have been too willing to have the Bible, and the moral teaching based upon it excluded from the schools. They have relied too much upon the churches and Sunday schools to do the work of moral training. They have allowed the cry of "sectarianism" to prevail and handed our schools over to infidelity. The fact is there is no sectarianism in schools to-day and the warfare against it is really against religion itself. To quote a phrase used last evening by our Roman Catholic friend: "Better any religion than no religion." We are the only nation on the earth that brings up its youth in ignorance of its sacred books. Since the tide is setting toward the entire separation of the State and religion, the only logical and just accompaniment of this tendency is a limitation of the function of the State in education to the most elementary and essential instruction. All secondary and higher instruction should be left to voluntary agencies.

I am glad that the reader of this paper, the representative of a State institution, has stated so clearly the position of the State in the matter,

viz., that morality must be taught but religion ignored in the public schools. The battle is fairly drawn. We are beginning to see the effects of the fallacy that such a thing is possible and it will be more and more apparent as time advances.

VII.

Overcrowded Courses of Study.

By Principal GEORGE A. BACON, Syracuse High School.

The Quixotic amusement of mistaking windmills for giants not being entirely a thing of the past, it behooves one to examine carefully the object of attack before putting one's lance in rest. Are courses of study really overcrowded? Unfortunately there is a general feeling that the discussion of educational matters requires no special study or knowledge, and therefore it happens that crude utterances and wild misstatements form the bulk of our literature on this subject. A well-known physician (Dr. William Hammond), in the *Popular Science Monthly*, for April, recently entered the field, and, not content with general statements, which are difficult to disprove, allowed himself to be led into definite misstatements. Every week some writer indulges in a popular tirade which has no real result except to encourage antagonism where there should be co-operation. Yet even such utterances are not entirely without their value to those who seek by a true diagnosis to find a real remedy, though they may be likened to the peevish fretfulness of the ailing child which cannot locate or describe its trouble. They may at least be taken as evidence that there is trouble of some sort, though its nature is not really known.

That overcrowded courses of study are to-day a prime defect of our educational schemes, the writer firmly believes. The grounds of this belief are broad, and may, perhaps, be properly enunciated here, at least in part.

First. The printed courses of study of various schools may be put in evidence to show that *a priori* they prescribe too much. During the past year the writer has sent to every city superintendent in the United States for his annual report. He has also asked for information contained in catalogues or other form from nearly 2,000 schools. From a considerable number no response has been received, but the literature thus collected has an important bearing on the question under discussion and offers a valuable mass of evidence. In many cases it is plain that the courses of study have been made to present the largest possible showing on paper, and superintendents and principals have vied

among themselves in trying to create the impression that in the schools under their charge a vast amount of work is accomplished, and that the range of instruction is very wide. We can easily see that only a part—perhaps a small part—of the work set down is accomplished, but does not the very fact of this eagerness to make on paper an extensive course of study show a fundamental pedagogic error? If a right theory of education prevailed, a man who announced one of these elaborate courses of study would stand condemned at the outset.

Secondly. The results of these courses of study, as shown by pupils in the upper grades, are evidence *a posteriori* that the courses are overcrowded. In any proper system of education the desire for knowledge should grow as the pupil advances along the course. Study and acquirement should be more and more a delight year by year. Curiosity should still move the mind and fresh fields should be entered with increased delight. A course of diet and physical training which killed the appetite and created a distaste for all exertion would hardly be considered successful. A keen relish for food and an inclination to activity are recognized in physical training as essential points, and no success is ever expected without them. But in mental training courses which bring confirmed mental dyspepsia and loss of appetite are highly commended. Work in the upper grades is mainly done from force of habit, from a sense of duty, from a desire to please or because a teacher's strong personality can still inspire a weary pupil.

On this second ground largely, we base the charge that courses of study are overcrowded. We find here results such as we should naturally expect from overcrowding, and we find in our printed courses of study confirmatory evidence. If the results were good we should be compelled to admit that our *a priori* reasoning was at fault. But the results are not good. There is no such intellectual quickening in our higher education as we have a right to expect under a proper system. The attendance at our colleges and universities increases scarcely faster than our population. We present in this respect a marked contrast to what is going on elsewhere and to what should be accomplished here. It is a common complaint among teachers that pupils have little interest in their work. And this in many cases cannot be thought to be the fault of the teacher. The technical skill in teaching, displayed in many class-rooms, is marvelous. All kinds of devices are employed and the fullest resources of the instructor are in constant occupation. But this very skill of the teacher makes it possible to overcrowd the courses still more, and teachers who can get the classes to do the work are the special delight of the ambitious superintendents and principals. With the dull methods of

the past, teachers cannot get the children over the ground fast enough. If the pupil has sometimes to look for his mental pabulum, select and prepare it himself, and it may be at times go hungry, his digestive apparatus is not likely to get out of order and he may grow up into a healthy, if not an overfed man. But in these days the teacher must gather together and prepare the brain food for his pupils, so that it comes to them all ready for absorption. There must be no time wasted and the process of feeding must go on without interruption. The result is, in most cases, mental dyspepsia and a disinclination for intellectual effort. There is little appetite for investigation. The child is dull and hard to rouse to enthusiasm, without curiosity and indisposed to exert himself. If to rise from the table when one is still hungry is good for the physical man, to stop our intellectual feeding when the child is still eager for more can hardly be a mistake. It is not the food, but its assimilation which tends to growth; it is not the amount of exercise, but its judicious performance that makes bone and muscle, and the period of rest has its function not less important than that of exertion. It should be the province of education to add to the capacities of the individual as well as to increase his acquirements.

For some time it has been the popular thing to cry out against our educational methods, and those who have been loudest in their denunciations have at the same time been the most strenuous in insisting that the courses of study should be still further crowded. One advocates the introduction of science teaching into all the grades, another cries out for *practical* branches and would have phonography, typewriting and telegraphy taught in every school. In fact it would be difficult to suggest any subject which is not at times urged for admission to our primary schools. To every thinking mind it is plain that there must always be a selection, and that there must be inevitably omitted much which would in individual cases seem profitable. It is simply a question of choices. There was once a time when a bright mind could in the compass of human life get comfortably through the range of the world's intellectual activity, but that was not the age of steam or of free public schools. The very conditions which make the present school advantages possible make the extension of knowledge practically infinite. The brightest mind can now scarcely hope to follow all that is doing even in a narrow special line of work. There are few things which it is absolutely indispensable to know, although the knowledge may be interesting and at times convenient. Specialization in children's work is undesirable. It may safely be left for maturer years and individual aptitudes. What we need to do is to promote rational and symmetrical growth and at the

same time to furnish such knowledge as is most convenient and useful. To train the mind for further effort, and to teach it how to use the materials at hand, is the true office of the teacher. The day when his special function was to give information is past, though that may still be an important part of his work. In these times there are a thousand avenues through which knowledge comes to the child, and it is absurd for a teacher to think his work is the same as when those avenues did not exist.

Conceiving, then, the office of the school to be the development of mental power, teaching the child to make use of materials at hand and supplying it with such knowledge as it is inconvenient and unpleasant to be without, what changes are to be suggested in our present courses of study?

In the first place, the present prominence of arithmetic in our schools can be justified on no ground, either theoretical or practical. No foreign educational system gives it anything like a similar prominence. It is no unusual thing to find it occupying a third of the pupil's time for eight or ten years. There is no *practical* justification for this. No adequate results are shown. No broker or banker would take into his employ a boy from our public schools trusting simply to his school knowledge. No teacher would trust to the accuracy of his pupils even in the simplest operations. He may drill his class for a whole term on plastering walls and computing interest, but he would be unwilling to make a contract or give a receipt in full without going over the result himself. Nor can this outlay of time be justified on philosophical grounds. The child who has thoroughly learned the four fundamental rules and fractions can be taught all the mysteries of interest in a half hour, and the commercial applications present no more difficulty than the purchase of ten oranges at three cents apiece. Let the child be taught to use numbers, including fractions, accurately and rapidly, and when the time comes for him to apply this knowledge in the way of business, he will learn it in a week. Business men set a light estimate on this knowledge when a boy asks for a place. Good penmanship, quick and accurate use of figures and a clear way of thinking are all they seek. The writer has twice had occasion during the last thirty years to make use out of school of his school practice in partial payments, and in neither case would it have been to his inconvenience or loss if he had never heard of interest. He would simply have saved two hours time and been unable to accommodate two farmers who asked him to compute the interest on a note. When one thinks of the common cry for *practical* studies, the present mania for business arithmetic in schools seem incredible. It is simply a proof of the utter

senselessness that governs the popular voice in choosing so-called practical studies. What can be more utterly unpractical than forcing a girl, who has no thought of business, through stocks, commission, profit and loss, etc., etc.? It is scarcely more practical for boys. All the special knowledge might be learned in an hour when it is needed, and with our present systems it is generally forgotten so soon that it has to be learned anew. There is no more need for a special treatment of stocks in school than there is for special treatment of cotton or lumber or oil. The thing constantly to be borne in mind is that it is not the function of our primary public schools to specialize or to prepare children for trades or callings, but simply to train them for citizenship, for manhood and womanhood.

For several years there has been growing a healthier tone of feeling regarding grammar. In comparatively few schools is the pupil introduced to technical grammar and kept plodding the weary round for half a dozen years as was formerly the case not unfrequently. In many cases the study is deferred till it can be taken up profitably and much time is saved thereby. Still more time might be gained if it were taken up in such a way as to be a help to the learning of other languages and if the terminology of the grammarians were uniform, designating always the same thing by the same word not only in English grammar, but in the ancient and modern languages as well. This work is just now occupying the attention of the Grammatical Society in England and a practical outcome may be expected the present season. The notion of a former generation that the office of grammar is to teach one to speak and write correctly is coming to be a thing of the past. That so palpable an absurdity could have held its place so long in schools might form a strong argument for those who believe in the final persistence of evil. Its refutation could be found in every school and often in the very utterances of the men who maintained it. With its disappearance has come a more sensible idea of grammatical study, though even now more time is spent on the subject in many schools than is profitable.

Geography is a subject singularly suited to young children, intrinsically interesting, and furnishing a vast store of convenient and often useful knowledge. It is little adapted to train the reasoning faculties and does not appeal largely to the judgment. It therefore may properly be taken up when the memory is eagerly working and strong impressions are easily made. The general voice of teachers proclaims that geography is not well taught. One of its main functions, the training of the imagination, is either wholly forgotten or made of little account. To this fact is due the general lack of interest in the study

and also the general opinion that it is dull. Too often the examination papers on geography emphasize and re-enforce all the worst errors in its teaching.

Of reading, rightly understood, it is scarcely possible to make too much. Elocutionary reading has no right to a place in our public schools. But every child should be taught to take up rapidly by his eye the thoughts of the printed page and make them his own. No knowledge can be more serviceable than the ability to do this. There is a phase of elocutionary training often connected with reading which cannot be made too prominent, though it is difficult to see why it should be confined to the reading class, that is, articulation and voice culture. It is a melancholy commentary on our boasted practical education that in thousands of schools where years are spent teaching children to do what they will never be called on to do, worse than no attention is paid to voice culture and articulation. There is no day in the life of any child when he may not profit by a well-trained and skillfully-managed voice and give pleasure by clear, distinct, unaffected articulation. But nowhere is proper attention paid to this subject, in fact it would be a satisfaction to know that anywhere a teacher was preferred because of her beauty of speech. In a general way we all echo Lear's remark that the "soft, gentle and low" voice is an excellent thing, but we take little pains to get it.

Writing occupies too little rather than too much time in our schools, but oftentimes the hour devoted to formal penmanship is depended upon to teach the art of writing, and the other written work in school goes far to counteract all the good derived from the special writing lesson. All the writing done in school or out should be subjected to criticism and in this way a habit of good writing would surely grow.

A few years ago little instruction was given in our public schools outside of the five subjects just enumerated. The course of study could hardly be said to be overcrowded notwithstanding the great stress then laid on grammar and arithmetic. The latter study was then a better aid to discipline than now, because it made stronger demands on the child's thinking powers and called for more analysis and reasoning. But gradually a change has taken place. Drawing finds a place in most courses. History has been introduced. Civil government is often taught. Science in the form of elementary physics, chemistry, geology and botany, has crept in. Natural history instruction is often given either formally or informally; and current events are discussed. Physiology, the effects of alcohol and narcotics, are in many States subjects required by law. And by elaborate examinations it is sought to make instruction in all these subjects thorough and often technical.

We are required to do all the former work and do it more thoroughly than formerly and to do more than its equivalent in new lines of work with equal thoroughness, and the test of our skill is to be able to do all in less time than it formerly took to do half. We are not given any better brain material to work on than in olden times. In fact the tendency towards compulsory attendance forces into school a mass of very poor material and thus lowers the average ability of our pupils. Add to this the present social tendency which gives to the school every year less and less control of the young, less and less of their strength and energy, and you have the present problem. Simply stated, it is how to double the work, shorten the time and make more efficient the results under distractions to which a former generation were strangers. To me the problem seems insoluble. It is necessary to change the conditions. Fortunately the conditions are susceptible of change without damage to the results. Leave out all special work. Do not insist that all science teaching should follow the same lines. It is not necessary that every child should learn the elements of every science. It is well for a child to learn something of true scientific method. The cultivation of the powers of observation and reasoning is important, but this may be attained in any line of work, and for this purpose one science is better than many. The time saved by relegating arithmetic and grammar to their proper places will go far towards furnishing the time needed for the extra studies if only a judicious selection is made. The mistake lies in supposing that primary schools are places where all needed information may be supplied to fit men to understand and appreciate the world in which they live. It is nothing against a school that its courses do not embrace the whole range of human knowledge. If it teaches pupils how to study and sends them out eager to learn, it deserves high praise. It is no small argument against the desultory teaching of many branches that the pupil makes his acquaintance with them under the instruction not of an enthusiast but of a smatterer.

History, from its popular rather than from its philosophical side, appealing largely to the memory and stimulating the imagination, may well be taught early in the course. To be sure it must be taught on lines very different from those often followed. The teacher who asks for verbatim recitations, and conducts her class with eyes on the page and finger on the question, does not unfortunately belong to the extinct races, but when the survival of the fittest has come to be fairly established she will cease to exist.

In considering this subject the writer has not made much account of the complaints of parents, for most teachers know how little justice

attaches to those complaints. Nor has much prominence been given to physicians' statements, or in fact to any outside testimony. He has accepted mainly the evidence of teachers. Of the extension of the courses he has abundant proof. Of the poverty of the results men are not so willing always to speak, though it is not hard to get teachers to admit sometimes that pupils come to them with little interest and enthusiasm for work, and although one may be sure that in his special province there is no overcrowding, he will usually believe that it exists elsewhere.

REMARKS OF PRINCIPAL E. H. COOK.

MR. CHANCELLOR.—Dr. Bacon, in his paper, has made many statements that are direct, and yet I remember that a learned judge once said, that circumstantial evidence was stronger than direct evidence, and in proof of it he told an incident of a lady who had made complaint against her milkman, and the milkman and his assistant both testified under oath that no water had been put in that milk; and yet the woman produced in court a can of the milk which had come direct from the milkman's into her own hands, under the eye of the servant, which contained a little fish an inch long, similar to those in the creek back of the house. In this case circumstantial evidence was considered stronger than the direct statement of the milkman. Dr. Bacon tells us in his paper that if the child is well grounded in the four fundamental rules and in fractions in arithmetic, in half an hour he can teach him all that it is necessary to know about interest. And then in his paper he tells us that for two long hours *he* endeavored to solve a problem in interest and failed. What shall be the inference? That Dr. Bacon doesn't know the fundamental principles and fractions or that he is extremely thick-headed. It is very easy to make a statement. It was very easy for Dr. Hammond to write that article in the *Popular Science Monthly* on "Brain Forcing," about the child he met on the way to school, and then to diagnose the case in his own way. I believe myself, there are many children in the school that break down, but it is not from over-mental work. There is a great deal of muddle-headedness in this day and generation, and these attempts to throw upon the public schools all the ills of the world are futile. And those men who tell of the way they were educated, have forgotten a great many things, or they have never learned them. I apprehend that there may be some courses of study that have been printed, that have come into Dr. Bacon's possession, that look a little large, but they do no special harm. You must look at what is actually done or attempted to be done, and then at the results, before you arrive at a proper conclusion. Some superintendents feel as a man did when he stood up in the political convention

and moved that 500 vice-presidents be appointed; the chairman could not see the necessity for 500 vice-presidents. "Well," says the man, "it looks well on paper and does no harm to anybody." It is so with these courses of study. They do no harm because they are not carried out. I do not believe that grammar, or arithmetic, or geography occupies too much time. We have visible proofs of it occasionally. We are continually meeting those who have not been taught too much arithmetic, or too much geography, but too little. The question does not hinge there. But it hinges upon the proper ability of the child to do the work. I have in my hand here a report from one of the cities of this State, and I think if you will give me your attention I will show you where the trouble comes from; why, Dr. Hammond makes a statement that the brain of the children is forced too much. I find in the report of this superintendent that in his city "there are thirty school buildings, several of them moderately well ventilated, twenty-three of them have no ventilation whatever and no appropriations for that purpose." He tells us in another place "that the light is often poor and the means of ventilation thoroughly inadequate. A considerable number of the school buildings were built many years ago upon theories of architecture long since superseded. These ought to be remodeled and furnished with some means of ventilation. But a comparatively small number of them possess any means of ventilation whatever." So I might go on and quote from this report. Now the tendency of the physicians of our land is, when anything is the matter with a child, to lay it to the public school system. I remember in the city of Columbus having a discussion with a physician in regard to the health of a certain young lady, and I said to him, "Doctor, you have publicly accused the school of forcing that young lady along the mental lines until she has broken down, now as her family physician I would like to ask you a few questions; I want to know what her habits of life are; I want to know what time she goes to bed; I want to know what time she gets up; what she has to eat; where she sleeps; what manner of exercise she takes; how she dresses; what clothes she wears; whether the body is properly protected." And an examination showed that that young lady slept in a hall bedroom, nine by ten feet, with no ventilator in it every night with the door closed tight, with double windows, and there she would lie in bed with the gaslight lighted at the head of the bed, and then when every particle of the pure air that enables every one to work well had been exhausted, she would turn out the light and go to sleep and get up feeling worse than when she went to bed; and she was totally unfitted for work in the school.

Now I believe that the correction for the evils of what we term brain

forcing, must sometimes come in the form of proper physical preparation. Some of you have noticed perhaps the results that have been obtained in the Elmira Reformatory, to show the effect of the physical condition upon the mental and moral ability to work. The moral and mental nature is enshrined in the physical, and we know no other way except through the physical avenues in which the mind can work. A year ago there were taken a dozen young men of the average age of twenty-three years, of the lowest characters possible. All had committed the lowest orders of crimes, were addicted to habits of intemperance, with naturally inherited evil dispositions. They were put in a class by themselves and treated to physical exercise similar to that of athletes, massage, frequent baths and carefully prepared diet, to build up their physical constitutions. The first result noticed was in their walk. They began to take on, instead of that shuffling, shiftless gait, which is not confined to criminals (you can find it on the street any day) an elastic tread and a firm, erect body. Then there came into their faces a look of intelligence, and then a great deal of increased mental activity, and they rated from forty-one up to seventy-six per cent in a short time. That shows a rapid approach to results, which could not have been reached in their management without a proper attention to their physical condition. And I think when the time comes, when the school-house shall have in it plenty of pure air, when the State shall furnish to the children a proper physical training as a foundation to mental effort in the school, we shall cease to hear this cry about too much work in the school. We ought to be able to do twice the work in half the time under proper physical conditions to work upon. It is not work that breaks people down, but bad and irregular habits, a lack of sleep and a lack of proper food. In some of our schools there is a tendency to take away even the little opportunity for exercise that they have. I stand here and utter my protest in behalf of the children, against those schools that are taking the little breathing spell that they have from these buildings that are crowded and not ventilated; I refer to the taking away of the recess. I say it is a crime against the physical being of the children; and in nearly every school of the city, from whose report I just read, as the superintendent says, there is no ventilation; and the opportunity for the children to go out in the bright sunlight and breathe God's pure atmosphere for a few minutes, at recess, has been taken away. I believe that instead of taking it away it should be doubled. The ability to do work needs proper physical conditions; four hours of mental effort, four hours of hard, continuous mental effort would be a great deal for you or for me. What do you know by experience? You

know that if you should go out and fill yourself with oxygen for half an hour out of the four, that you could do more work—double the work, that you could in four hours continuous work. I say that the schoolmasters and school mistresses have got to understand this. The remedy is in paying more careful and thorough attention to the physical condition, and stirring up the people to the proper construction of school-houses, and the means of proper ventilation, and the furnishing of pure air and the proper care of the children. Form in them the habit of retiring regularly and systematically, and break up another American habit which does more to destroy the happiness of the people on Monday, the breaking up of Sunday, one day out of the seven, and doing different from what we do all the other days of the week. On Monday morning there are more people unfitted for labor than on any other day in the week. On Sunday they take no exercise whatever. God never intended that you and I should keep His day holy by violating the physical laws, and if we persist in doing it, we must suffer for it. Those Monday mornings, the "Blue Mondays" as they are called, result from this lying in bed two or three hours extra, eating a late breakfast and hurrying to church, and sitting there moping as the result of it, instead of awaking early and doing as they do on other days. I apprehend the teachers will find that the correction must come from this direction, and not in the cropping off of the mental work. The amount of mental vigor and energy that the child can use, depends largely upon the physical condition he is in when he enters the school.

There is another thing that I think perhaps if I had a moment I should call attention to, and that is the system of rigid, tortuous examinations that are carried on in many of our schools; the putting of the poor children on the rack, if you please, as bad as that of the old inquisition, for two, three, or four days every now and then. It is the sheerest humbug; I don't believe in it. It is not rational. It is not development of mind. It does not give to the child when he has grown into the man the power that he needs above all others; not the knowledge of what he has gained, but the power to acquire the ability to seize upon the problems of life when they come up in his experience, to grapple with them and to master them. That is what we want, and it does not make any difference through what avenue it comes, whether this subject or that subject. But I do not believe the courses are overcrowded as a rule. There is a great deal of humbug about it. And physicians are inclined to throw all the ills and carelessness of the home upon the school. It is easy for the physician; he does not like to inquire into the personal habits of the boy or girl

when sickness comes into the family. He does not like to look into my face and ask, Mr. Cook, how often does your boy take a bath? And yet that bath is worth more physically and morally than all the prescriptions the physician will give in all the weeks he will attend that boy. He don't like to look me in the face and say, you don't properly dress your little girl, yet there she is duly clothed and the temperature is twenty-five degrees below zero. It is because he thinks me fully alive to those needs of the child. He presumes we have knowledge of the children and their habits. Yet nine-tenths of the parents know very little about the habits of their children and their physical necessities, and the hours of sleep they should have and what they should eat and wear. When we solve that problem we shall be asking the question, not whether the courses in the schools are overcrowded, but whether we can not do more.

REMARKS OF PROFESSOR OREN ROOT.

MR. CHANCELLOR AND MEMBERS OF THE CONVOCATION.—It must be noted that the paper distinctly disclaims having listened to the complaints of either parent or physician. I noticed what would be the apprehension of the principal of the State Normal School at Potsdam. He thinks that the schools are overcrowded with bad air. Very well. But it seems to me that this does not meet the question at all. There are two ways of overcrowding. We have dealt with the overcrowding side; but there is an overcrowding endwise that needs to be dealt with as well as the overcrowding sidewise. It is not altogether that a boy or girl has to study too much in one day, but that a boy or girl has to take so many subjects that little by little the educational processes are chopped off into a kind of a ragout or small hash. There are two hours of this and three hours of something else, and by and by they have gone through an immensely named curriculum. I believe this difficulty is not altogether in the lower schools; it is not altogether where they study primary arithmetic, grammar and geography; the difficulty obtains even more in the colleges, if not in the universities. Some years ago I was at the head of a nondescript western institution. The board of trustees having received a magnificent endowment of \$50,000, prepared a course of study. They elaborated it in their meeting and presented it to me. The course covered seventeen years. There were nineteen different courses. It would have required 190 odd professors, and they proposed to pack that whole course on to that little institute there in the center of Missouri. It would have crushed the institute, teachers and scholars and all. I found in one of our colleges at the close of this last term a bright-eyed sophomore who said

he had eight examinations to be crowded into four days. So much of this, that and the other. A little German, a little French, a little of something else. It seems that this term had been so overcrowded with topics, so little opportunity for digestion, that the good of the term had been largely wasted. I tried it myself. I divided my four hours between two subjects, two hours to the calculus and two hours to determinants instead of four hours to the calculus. I did not teach either very much. I came out at the end of that term with the conviction that I had made a mistake, that the class had suffered and that I should never do it again. I had undertaken to crowd two subjects in. The boys made fair recitations. They were ready, but they did not have the benefit of four hours on these mathematics at all. It should have been calculus or determinants all the time. This makes trouble for the higher as well as for the lower schools. I don't believe that any amount of ventilation, that any amount of "early to bed and early to rise," will do away with the difficulty of this overcrowding in our academies and universities.

REMARKS OF SUPERINTENDENT A. S. DRAPER.

MR. CHANCELLOR, LADIES AND GENTLEMEN OF THE CONVOCATION.—I am surprised at being called upon so suddenly and unexpectedly, and yet I think I have some ideas upon this subject, as it is one to which I have given a great deal of thought during the last year. I should be inclined to say that there is in this, as in most other matters, a golden mean between the two extreme views which have here been given expression to—the one in the paper by Dr. Bacon, and the other in the criticism of Professor Cook. I am of the opinion, unreservedly, that our courses of study are overcrowded with non-essentials to the detriment of the essentials of an education. I think we are undertaking to do too much, in our common school work particularly. We are living in a time of marked activity and unrest in the world's affairs. It is popular nowadays to be *progressive*. Teachers, to the end that they may meet the approval of the world's sentiment, labor under constant and urgent temptation to take into the schools all new things, some wise and some otherwise, which are brought to the doors of the school-house. I think there never was so much necessity for discrimination in what should be taught in the schools as in our day and generation. I cannot avoid the feeling that the tendency of the times is towards superficiality rather than thoroughness. I think it is of more importance that our children should be thoroughly instructed in fundamentals, than given a smattering of everything within the world's knowledge. I quite agree in the view of Professor Cook

that more of evils entailed upon childhood are in popular assumption attributed to overcrowding of the courses of study, than legitimately should be charged to that evil. In addition to the causes which he has specified as being injurious or detrimental to the health and vigor of the child, there occurred to me while he was speaking, another, and one somewhat akin to those which he enumerated. There is probably no class of children upon the face of the globe who are so little subject to discipline as our American children are. They seem to come into the world with the idea that they are created "free and equal," that they are free to do as they please from the moment they begin to move about, and that they are equal to teachers and parents, and grandparents particularly, at once and for all time. If our children were subject to a more uniform and systematic discipline in their homes, there would be less of the breaking down and of the inability to cope with the duties of school life than there is to-day. I could scarcely think out the consistency of the different portions of Dr. Bacon's paper, and yet I have so much esteem for the man and such an appreciation of his capabilities, that I should not like to pass an unreserved criticism upon his paper until I should have an opportunity to read it myself. I will say this, however, I can scarcely agree with that portion of his paper in which he speaks against arithmetic being given so large a part in the work as it is. We have almost driven the spelling-book out of the schools, under our new education. We have almost discontinued penmanship; we pay little attention nowadays to parsing the language which our mothers spoke. If we are going to cut down arithmetic in our common-school work, it is difficult to tell what will be left of the old essentials.

I will close my, perhaps, disconnected remarks by saying this in general, I do not think that our school children are given too much to do; I do not think that they are overworked, or broken down by overwork. I think they are given too many things which are of small practical importance, or which are only ornamental accomplishments at the most, or at the best. I think it would be better if they were drilled more thoroughly and fully in the fundamentals, which are essential, and are the foundation of all substantial education. I am speaking of the ninety-five per cent who do not go into the high schools at all. They are left after leaving the primary or grammar grades, to attain such degree of success in the world's affairs as their education in fundamentals, coupled with their own natural attainments, will secure for them. I am of the opinion unreservedly, that we are undertaking, in many of our schools, to do too many things which are not vital, and

that we are not doing them as well as we ought, when we ought to undertake fewer things and such as are vital, and we ought to undertake to do them more thoroughly and well. Every day's experience in the administration of the office of State Superintendent impresses this upon me with added force, and it is certainly a subject to which the attention of so distinguished a gathering of educators as this may be directed with the best result.

VIII

Private Reading.

By REV. EZEKIEL W. MUNDY, Librarian, City Library, Syracuse.

Any person whose work calls him to sit at the desk of a public library and distribute books to all comers, must frequently find the question in his mind: Is this free distribution of books a good? Unlimited freedom of access to books for young people who have little knowledge, judgment, discipline or taste, seems perilous to the intellectual and moral life. While character is forming and the direction and temper of the life are being determined, it is of great import that the proper circumstances and food be furnished to the young. The human being is, like the bee, largely dependent for his qualities upon the place in which he grows and the food which he appropriates. And in the present condition of civilization, a large proportion of the mental food of mankind comes through reading.

As people advance in life the dangers are diminished. The taste becomes formed, the possibilities of change for better or worse decrease, and life moves on in the way in which it was started. As a matter of the wasting or the saving of time, or of helping or hindering in the work of life, the question of reading is important to all. But to young people who are not in school-life, reading is not merely a means of gratification or help in life, it is a means of forming mental habits and developing spiritual perceptions and tastes.

The most noticeable danger which besets young readers, is the danger of reading too much. This is perhaps the greatest intellectual danger of the present day.

Books read for amusement, for instruction, or for their effects upon the intellectual and moral tone can be of use only as they are digested and converted into living fibre. If too much is undertaken, this is impossible. The tenseness and vigor of the mind is destroyed by overwork. Work imperfectly done establishes bad habits, and fails of the delight which accompanies thorough work.

It requires little observation to learn that young people read too much. Newspapers have increased in size until it would be impossible for a young person to properly read one of the leading dailies. And

there are newspapers, scientific, literary, artistic, professional and religious; there are weeklies, monthlies, quarterlies and annuals; there are innumerable cheap publications in the Franklin Square Library, the Sea-side Library, Lovell's cheap books and like series; there are private libraries, reading clubs, common school libraries, Sunday-school libraries and public libraries; there are the social means of borrowing and lending; there are cheap books exposed for sale on the streets, and books thrust with tiresome persistence upon travelers from the beginning to the end of every journey.

All these means are enforced by the imperious fashion for reading which dominates our time. Knowledge has become so free and common that the young are made to feel that it is a disgrace not to know something about everything. The result is that young people attempt so much that they know nothing accurately and in a thoughtful way. They have little clear and complete acquaintance with thoughts or things. They make their reading a dissipation rather than a discipline. Mr. Matthews says: "The Turk eats opium, the Hindoo chews tobacco and betel-nut, the civilized Christian reads; and opium, tobacco and book, all alike, tend to produce that dizzy, dreamy, drowsy state of mind which unfits a man for all the active duties of life."

Strength comes to the reader by mastery and appropriation. The consciousness of having conquered is a great stimulus to the intellectual and moral life. And the clear holding of facts and thoughts with a perception of their place and relations enriches as well as strengthens. "*Non multa sed multum*" was the old Latin motto which should not be forgotten. Hobbes (of Malmesbury) said, that had he read as many books as others, he would have known as little. The remark showed more intellectual acumen than modesty.

A good book thoroughly read forms an era in the growth of the human mind. To read thoroughly Shakespeare, or Browning, or Emerson, is an education. Proper reading of any one of these authors would give a young man or woman better mental discipline and outfit than is possible in the methods of reading popular in our time. Books should be read again and again. There is nothing of more importance for the young than repetition. Good reading is action. By it facts are won and power developed. A poor book well read, digested and judged, will be of more value than a good book read carelessly and judged feebly. Mr. Ruskin says that in his ideal society no book shall be sold for less than a pound sterling. And this law is to be a guard against what he considers the great evil of so many books. Mr. G. Stanley Hall says on this subject: "Widely read young people are always feebly educated. A single great work, read till its flavor is

really caught raises the level of the whole mental and moral character." The first law of private reading for the young should be, read few books.

Another danger which besets private reading among the young is that the quality of the reading be poor. This danger follows closely in the track of the preceding. Where many books are read there is a strong tendency to lower the quality, because good books cannot be read rapidly by growing minds. When few books are read, good books are naturally selected, since they will bear reading again. In our public libraries those books are most sought which require little thought and furnish most excitement to the feelings. The most popular writers are Mrs. Southworth, Mrs. Holmes, Caroline Lee Hentz, and others of that class. No public library undertakes to supply the full demand for these books. Conversations like the following are not infrequent at the desk of the public library:

Reader.—Any of Mrs. Southworth's books in?

Librarian.—No.

Reader.—Any of Mrs. Holmes?

Librarian.—No.

Reader.—Any of Caroline Lee Hentz?

Librarian.—No.

Reader.—Dear me, there are no good books in, are there?

And this question the librarian answers as his wisdom suggests.

Fiction in itself is not bad. Some of the best books are works of fiction. And yet it is unquestionable that the reading of fiction has dangers which are not incident to other forms of literature. The interest of the story carries the reader along so that he is likely to forget all else. The feelings are powerfully excited, and having no object upon which to act, they are weakened. If such reading is steadily pursued by young women at the rate of two volumes a week, it is easy to understand why they should be mawkish, sentimental and without sympathy with the common working life about them. Literature and daily activity to such people are two wholly separate worlds, and reading, instead of helping them in solving the problem of living, is a hindrance to that solution. It makes them discontented and disheartened by setting up false and unattainable ideals.

Books of fiction have their use in stimulating the imagination, in helping readers to realize times and scenes and persons with whom contact is impossible. They aid the students of science, of history, of poetry, of art and of practical life, by increasing the domain of things which are living. And they also help people by the relaxation and amusement which they afford.

The reading of fiction, however, should be secondary to reading of a higher type. The working fibre of the human mind must be made chiefly of more solid food. For young people the quality of the books read should be beyond question. Fiction may be like condiments to the meat, or like dessert to the dinner; but the books on which life feeds should be of a higher sort. The fire of life will furnish most heat and light if the fuel is of the best. And in the case of access which young people have to the best, there is no reason for failure in respect of quality. The frequent reading of the Bible, with very little other literature, has made men powerful in mind and upright in spiritual life. The neglect of the Bible is one of the intellectual and spiritual misfortunes of our age. Men rise to the quality of the books which are taken into their lives. When a man has thoroughly digested Emerson's books he will be on the same level of perception on which Emerson stood. When a reader has appropriated the Gospels to his life he will be the moral and religious peer of the writers of the Gospels.

The quality of a book should not only be good in itself, but it should also have relation to the quality and purpose of the reader. Here as elsewhere "what is one man's meat is another's poison." Reading at best can only develop and furnish the powers which are born in people. Reading should therefore develop strength and sensibility on the one hand, and should also on the other hand bring knowledge to the reader. It is greatly more important however that strength and sensibility should be reached than that knowledge should be won. Power and sympathy are the supreme human possessions. Power enables men to do, and sympathy guides them in their doing. Knowledge is important in life, but a well-trained mind will easily acquire the special knowledge necessary in work. It is of vastly more importance what young people like, than what they know. Establish a right *direction* and attainment is only a matter of time. Make young people think clearly and feel rightly and you have educated them and secured their future. Books for the young should have special regard to the development of manly and womanly character, to the culture of self-control, of energy, of integrity, of regard for truth and good in living. Their sympathies should be directed into worthy channels, and life, whatever its form, should be lifted above the mean and narrow, to generous and heroic levels. This culture of right sympathies makes history and biography most important in the reading of the young. Scientific reading develops the power of observation, strengthens the judgment and furnishes knowledge, while the moral and spiritual qualities, the sympathies and tastes are directed by the study of human life and the contemplation of its actions and ideals.

As the school days go by and the young come into active life wise reading must include more of books for special information. It is a disgrace for people not to know the facts, traditions and theories connected with their labor and with the materials upon which they work. There is no vocation, however lofty, which is not helped by accurate and minute knowledge of its details, and there is no pursuit, however humble, which does not furnish opportunity for the development of intellectual activity and practical skill. The intellectual life does not consist in dealing with books and schools; it consists in doing any work thoughtfully. A tradesman, a mason, a farmer who has carefully studied the things upon which he works, may become as well-informed, as interesting, as useful and as noble as men engaged in science or polite letters. It is a great mistake of young people to think that the intellectual life consists in the class of things done. It consists in the mental state of the person doing.

In an age in which reading is so abundant and the human life is so largely dependent upon it, there can be no more important work in education than that of teaching the young how to read. Our school education is chiefly by means of books. It is, therefore, most natural as well as most important that young people be taught how to use books. Instruction in reading is instruction in the use of the tools of the school-room. Books are also the tools of the broader and higher life, of the educated life. A man cannot well become educated until he has learned how to use books.

It would seem, therefore, that when carefully analyzed, the chief functions of the school of a lower grade than the professional school should be to teach students to use books. Other knowledge which students get could be quite as easily won in subordination to this as a leading purpose. And to state distinctly that one of the primary objects of education is to give the young knowledge, judgment, self-control and taste in reading, would have the great advantage of bringing purpose, definiteness, unity and power into a considerable group of studies. It is a great defect in a teacher to have no point to make except to teach the facts put down in the curriculum. All teaching is dead which has not a life-giving purpose, definitely conceived, clearly stated and earnestly acted upon.

It is often said that education is too much a matter of books, and should concern itself more with things. To this, every thoughtful person would assent. It is a narrowness in our educational system that it does not embrace equally the domains of thought and of things. There would be the two co-ordinate purposes in the ideal system of education. Education in things, however, is sure to come in practical

life, and it will come in an orderly and serviceable way, in proportion as proper discipline and taste have been reached. The fact that education in things is neglected, makes the thoroughness of education in books the more imperative.

The use of books, like the use of other tools, cannot be taught by precept alone. In all education, training is the important thing. What is needed is the direction of the life. Mr. Ruskin says: "It has been the great error of modern intelligence to mistake science for education. You do not educate a man by telling him what he knew not, but by making him what he was not." Right doing is the end contemplated. And in order to *insure* right doing, right tastes must be developed, so that right doing is the attraction and drift of the life. Action must produce its channel in the feelings and become habit, and habit must harden into character. When this is accomplished, the will is directed and the future is secure. This is reached by patient training.

The neglect of school instruction in reading has been noticed by librarians, and in some instances librarians have organized classes to teach students how to read. But this device cannot meet the need, because it cannot give that patient, persistent discipline which training implies. Training in reading might furnish a thread of unity in all school-work. Something may be done temporarily by genius and enthusiasm on the part of individuals. But the development of a healthy taste in reading, depends so much upon time and the sense of duty on the part of the student that it will be difficult, except in rare instances, to accomplish the end. Librarians may direct taste, but they cannot hope to develop it. The discipline of the school must be directed to that object. If the young could simply be taught to read wisely, civilization and free institutions would be secure. If the young could be taught to read wisely, the public library would be a great blessing and private reading a powerful aid in the attainment of all desirable results.

REMARKS OF PRINCIPAL H. P. EMERSON.

MR. CHAIRMAN, LADIES AND GENTLEMEN OF THE CONVOCATION.—It seems to me but a few years ago, and yet I have reckoned it up while sitting here, and find it is sixteen or seventeen years, that I belonged to a certain literary society in college, and when we would take in a new member, and wished the young man to have an adequate idea of what we considered the scope of the work to be done in that society, to come into it with a proper ideal, we thought it was necessary to send to Syracuse for the writer of this paper. And now after so many years have

elapsed, during which I have not looked on his face, I consider it an honor — and I should consider it a pleasure, if I ever considered public speaking a pleasure, that I have been appointed to say a few words on this production of his. The thoughts advanced seem to me eminently sound and wholesome. Amid the many ideas that are advanced regarding what education is, and the multitudinous theories which we hear at meetings like this, as to what subjects are of most value, it has often occurred to me that at least one good test of what education is, and whether any individual is indeed educated or not, is the ability to read English. This, of course, seems at first thought to be a narrow and an inadequate test, yet the more we consider, the more we shall see it is a proper test; for to read English means to understand and appreciate it; to be able to understand, and appreciate, and appropriate the thoughts in the best productions of the greatest writers of our language. I suppose the only objection that could be offered to this test would be that men ought not only to be readers, but creators. But we should remember it is reserved to only a few to be real creators in any department; that the great bulk of the useful work of this world is done by those who have ordinary gifts, but apply those gifts in the right direction.

I believe that, if this position is true, we cannot emphasize too much the necessity on the part of the teachers of forming the habit of reading in their pupils. I believe a great improvement has been going on in the schools in the past twenty years. Twenty years ago I was a student in Phillips Academy. During the three years I was in that school I never wrote a composition, and I never remember a single instance in which a teacher suggested a book to read or urged us to reading or independent investigation. Of course, in the classics there was a most minute dissection of the text. It was considered a crime on the part of the scholar not to be able to give the force of a Homeric particle, but as to the origin of the Homeric poems, how they came into being, how they were preserved, Wolf's theory about them, not a word was ever said. As to the influence of these poems for a thousand years on the Greek mind; the fact that they were at once the polite literature and the Bible of a wonderful people, that was never mentioned. The venerable principal of the school never paused from his fusilade of questions on Greek prosody and Greek syntax, to point out a beautiful passage, or to tell us why Homer was really a great poet. Just the same in Latin. The teachers seemed to think that Cicero's orations were written to prove that the rules we learned in Andrews and Stoddard's grammar were correct; that they made no mistake when they wrote the grammar. It was all well

to spend much time on indirect discourse in Cæsar, but I have thought since, a hundred times, if the teacher had given us a little direct discourse on Cæsar's place in the world as a politician and statesman, and the political tendencies he represented, it would not have been out of place. I have not a word to say against the training of that school in those days. I believe the education they gave was strong; that it strengthened the memory; that it gave the boys self-control and power. I only mention it because, as I look back and remember that there was not an encyclopedia we could get at unless we owned it ourselves, and then compare that endowed classical school with some of the public schools of to-day, I see that the progress has been great and striking. I have a great mistrust, as I manage a school year after year, I have a growing mistrust, of that information of which the text-book is the be-all and the end-all; I have a growing admiration for that information which is given to the scholar, or the scholar is led to find for himself, independent of his text-book; and I feel like rewarding in the school-room the least indication that the boys and girls are learning to feed themselves.

I have listened with delight to this paper, and particularly to one part of it. I do not believe it possible for the secondary school to be brought up to the highest state of efficiency, unless scholars are incited to independent reading. It is the beginning of self-education and thus of real culture. We all know, as teachers, the tendency of schools. There is a tendency in all education to drop into formalism and routine; to become bookish; to use words apart from the things or the truths behind the words. If we do not do it ourselves, we know teachers who have persisted in doing it; who are satisfied to ask certain questions and get certain answers out of their pupils. We all know how good reciting sometimes covers up a lamentable lack of real knowledge. So I believe, while recitations and text-books are necessary, it is also necessary for us to encourage scholars to this collateral reading, and it is upon this point I wish to say a few words and close, on the point of making reading a help in the class-work we do from day to day, and thus breaking up what is mechanical and artificial in school instruction. It has always seemed to me there is an analogy between the process of education in this particular and the preparation of the soil for the seed. Here is a field to be cultivated. The farmer puts in his plow and it cuts through the tough sward and lays the furrows over and there they lie shining and regular; but it is not fit for anything yet; you cannot raise anything there yet. Then he comes on with his harrow and the sharp teeth cut athwart the regular furrows, leveling down and filling up. Then you have a field

which is not quite so handsome, but it is worth a good deal more, for it is fit to take the seed. It is so with the scholar. Take the subject of American history. In the ordinary school the lesson the scholar learns to-day he recites; next day another recitation, and so he learns his daily lesson and recites it. At the end of the term his knowledge is like the natural field. There are the separate furrows, each furrow measured by the width of his text-book or the width of his teacher. Now let that same scholar do some independent reading, I don't care if it is another text-book or the lives of American statesmen. And this independent reading does just the work that harrow did in the field. It levels down and it fills up, and in the place of mechanical work, and disconnected, memorized facts, the idea of cause and effect comes in, and instead of regularity, continuity.

I have seen this process wonderfully illustrated in a class in political economy. I don't suppose it is possible in mathematics and the exact sciences to realize this in any such degree, but there is something in the spirit as distinct from the letter even in those branches. Take a class of fifteen or twenty in political economy. Say to one boy, here is Mills' work on Liberty; I want you to read this in the course of the next month, and I am going to ask you, from time to time, what you see that is striking in it, and you may tell the class about it. Give another Professor Ely's "History of the Labor Movement in America;" give to another Professor Sumner's work on the "Social Classes" and so on through the list. Then, to relieve the tedium of recitation, have these boys and girls tell what they find in these books. When you get through and come to examine, you will find these scholars instead of giving lean answers, making you disgusted after the patient work you have given them, sometimes surpass your own expectations instead of disappointing them. In our school, I do not suppose it is any better than others, but we have come here to compare methods — in my own school, besides the regular, formal library which we report yearly to this office, we have in each large room what I call a handy library — books we make no account of in our annual report, books of perhaps only ephemeral interest. Into that library we throw any books, political tracts, addresses, pamphlets, any thing that will interest and stir up the boys and girls. We keep no track of those books. When a boy has his lessons and thinks he has time, he gets a book, reads it and puts it back. Of course, we lose a book once in a while, but it does not cost much. We also have, in some rooms, a list of books, perhaps a dozen or twenty, posted up on the wall, which the scholars are urged to read during the year they sit in that room. But there is another way in which I have undertaken this year to give proper direction to this

work. Our Buffalo library is in a new building, which is probably not excelled anywhere. We have all the conveniences which ought to belong to such an institution. This spring, with the hearty concurrence and coöperation of the library superintendent, I took the school in two divisions of about 225 each to the lecture room, and Mr. Larned explained to the scholars how to use the resources of that library; how to search for and find information on any subject, and thus to save a deal of pell-mell hunting; he showed them the use of the indices and finding list; and all the various facilities of such a library; he took several subjects such as "Deep Sea Dredging," "The Assassination of Lincoln," the play of Hamlet, and showed the school how to go to work to get information on such a subject, and I think it was a good beginning of an increased use of that library on the part of the school.

Now I suppose all teachers are pained, I know I am, when I meet scholars graduated two or three years, and find they are just where they were when they took their diploma. They have not started an inch; if anything they have moved backwards. If we want to prevent this result, the surest preventive is to teach them while in school, how to read, and then if they have discovered some aptitude for the natural sciences before leaving school, they will make excursions beyond the limits of their text-books into the vast regions of scientific literature beyond. If while in school they have felt any responsive emotion as they have read the great thoughts of the immortal poets, you will find them reading these pages, not as a task, but as a delight after they have left school. Then they will learn that the best acquisitions come after school days are ended, and we shall find such scholars, and such scholars will find themselves getting not only that information which intelligent people are coming to regard as second handed, and artificial, but also acquiring, while in school and after they leave school, that genuine culture which comes from within and is an outgrowth of character.

IX.

Discussion on the Regents' Examinations.

REMARKS OF PRINCIPAL D. C. FARR.

MR. CHANCELLOR, LADIES AND GENTLEMEN OF THE CONVOCATION.—The Committee on the Regents' Examinations, after conferring with several of the academic principals, in committee meeting this morning, agreed to present some points for a general discussion by the academic principals this afternoon, not with the idea that the discussion would be confined to these points, but simply as suggesting some subjects of special interest. The first point was this: That the integrity of the higher examination requires that examinations in the different subjects be held simultaneously throughout the State; second, that more difference should be made in the matter of gradation between elementary and advanced physics; third, that the American history paper be made more elementary or restricted to fewer topics. That for Sallust a substitute of an equivalent amount of Cicero be made.

It is evident to the minds of all principals that it is absolutely necessary that the time be fixed uniformly, when all the subjects of the higher examination shall be held throughout the State. If this system of examinations is to be maintained, every possible safeguard must be thrown around it.

Objection has been made in regard to the questions on the two branches of physics, the elementary and the higher, that there is not sufficient difference in their gradation. In fact, some principals inform us that students that were unable at the last examination to pass the elementary, did actually pass the advanced paper.

Another point is, that the American history paper be made more elementary or restricted to fewer topics. Complaint has been made very generally in regard to this paper. Perhaps it is not any harder than it ought to be, but it has slaughtered the students tremendously in all quarters. We all know the value of a knowledge of American history to be great, and it is a subject that all students should be more or less familiar with, and it is a study I apprehend that is prosecuted in most schools by the younger grade of students. So that if all the students are to have the benefits of this study it ought to be placed early in the course. Consequently the exam-

ination should be confined to fewer topics or made more elementary. It is not the intention of any one to lower the standard of these examinations. We rejoice to have the standard kept high in general.

But it seems to me American history is one where reducing will be a real advantage. And in regard to the last point, the substitution of some Cicero for Sallust, we think no one can object to that, inasmuch as no college requires Sallust. Those who have experience in teaching Sallust find an almost insurmountable difficulty in conducting a class satisfactorily when, as in most cases, it happens to be composed of both sexes.

I want, as one of the principals of this State, to express to the officers of the Convocation, the thanks that I feel for the privilege of having this question discussed upon the floor of this Convocation. It is a subject of vital interest to everyone and we can but appreciate the kindness and courtesy that has always been extended to us by the officers of the Board of Regents in appointing committees which have met them from time to time, before whom they have placed proposed changes, and have shown very distinctly that they want to follow the advice of the teachers on these questions, and are always ready and willing to receive in the kindest spirit any suggestions.

I will not take any more time.

REMARKS OF PRINCIPAL EMERSON.

MR. CHANCELLOR, LADIES AND GENTLEMEN.—As no one else seems ready to spring to his feet, I will take occasion to say a few words about the physics paper. That is a subject I have never taught and in which I do not claim to be an expert myself, but I know that during the past seven years in which these examinations have been established in our school, it has given more trouble, been the source of more friction, than all the rest of the subjects put together, and the fact that I have never been free in my criticism of these papers and have, as a rule, been satisfied with them, thinking they were about right, makes me the more free at this time to say what I wish about the questions in physics. In the first place, you will remember that there has been no revision of the syllabus since the physic questions were divided. So the teachers are at a loss to know what is really required in elementary, and what in advanced, physics. I must rely largely on my teacher. He insists that these questions are harder than those in other branches taught in the school, which other teachers are responsible for. On that account it makes the subject an unpopular one in the school, and drives scholars out of the study. There is no reason why the advanced physics questions

should be any more difficult than those of the other sciences, and especially no reason why the elementary should be more difficult. It is a very delicate matter for me to accuse my teacher of being inefficient in this respect. I wish to hear what the other principals think. That is the point I want to find out, whether the questions are too difficult or not. The teacher of physics in the Buffalo High School has written out a few points, the substance of which I will give.

The first question contains six points, the greatest number of any question and the most perplexing at the outset, which tends to discourage the student. It is not a good plan to have the first question the scholars try to answer one which they feel they can not answer correctly. Two of the points, about the atom, hardly belong to physics at all, as they can only be understood in chemistry. Chemistry comes naturally after physics. I notice in the Regents' enumeration of subjects, chemistry comes first — physics is fourteen, chemistry is thirteen.

The ninth is susceptible of two answers. The vibration of both pendulum and cord in the tenth makes the question somewhat indefinite. The sixteenth is something of a catch and answered by one word which to electricians is now about obsolete. In the second eighteenth either way of connecting cells may give the minimum current, and here are three points on a question not generally even mentioned in the text-books.

In the nineteenth I think is the last point spoken of, that is about the bell. Perhaps you remember it. The scholars were familiar with the bell rung by electricity as figured in the book, and naturally their thoughts fastened on that instead of the electric bells used in buildings, and answered correctly as to that, and he thinks if it had not meant that bell it would have been only fair to word the question more carefully.

Of the nineteen questions, the first contains six points, the third, eighth, twelfth, fifteenth, eighteenth and nineteenth contain three points each. Any three of the above six-point questions, or the first and either one of them would be equivalent to a failure, as there is not probably one in a thousand of the pupils who could satisfactorily explain how to obtain from batteries "maximum current." While about half of the points and as many questions are unexceptionable, the others contain, at least some of them, severer tests than the elementary physics should demand of pupils who have only one term's work in the science. This last set of questions is very severe. That is, the points are so arranged that the chance of the pupil's failure is most imminent. If it be continued, the tendency will be to drive pupils out

of these sciences into the less exacting subjects. He would suggest for a wider scope, more fundamental instead of so many abstract specific points, giving the pupil a better chance to show elementary knowledge in physics.

Then there are other points. Of course, I would like to hear what the principals think about this matter, I know we have more difficulty with it than with anything else. It seems to me the elementary physics ought to cover what a scholar of ordinary ability will do in five months, and the advanced physics cover what a good scholar will do in one year.

REMARKS OF PRINCIPAL BUNTEN.

MR. CHANCELLOR, LADIES AND GENTLEMEN.—I simply wish to express my agreement with the remarks which have just been made with regard to the questions on physics. In my school, I find it is more difficult to prepare scholars for the examinations in physics than it is to prepare them in two ordinary subjects. I think, for instance, that the same scholars have been prepared for the examination in political economy and civil government, with less trouble than it took to prepare them for the examination in elementary physics. While agreeing with the gentleman that the examination papers are generally fair and not more difficult than they ought to be, and while I should be very sorry to see the standard of scholarship lowered in any of these subjects, still I think there are usually some questions in the paper on elementary physics which a class that has been prepared for the examination could hardly be expected to answer, and I agree with the point that has been made that there should be more difference between the elementary and the advanced papers on physics. I am very glad this point has been brought up and I hope to hear further upon this subject.

REMARKS OF PRINCIPAL ALLEN.

MR. CHANCELLOR, LADIES AND GENTLEMEN.—We had some thirty or more pupils who tried elementary physics and I believe a few passed. The teacher supposed, before the examination, that he could teach physics. There was but little difference between the elementary and the advanced. It is his opinion that elementary physics should be adapted to pupils in the high schools and the advanced physics should be adapted to the students in the colleges.

REMARKS OF PRINCIPAL C. T. R. SMITH.

MR. CHANCELLOR, LADIES AND GENTLEMEN.—It occurs to me, that perhaps the difficulty with the elementary physics is in the text-books in use. Is it not possible that the use of antiquated text-books in

physics has made many of the questions appear more difficult than they would have been if pupils had been using recent text-books? We all know very well that a remark which is in a text-book is more indelible in the mind of a child than any thing his teacher tells him. It seems to me that there should be a great difference between advanced and elementary physics, but that this difference should be affected by advancing our advanced physics. I think the Regents' questions in elementary physics are nearly right. The requirements in advanced physics ought to be raised somewhat.

REMARKS OF PRINCIPAL A. M. WRIGHT, OF WATERVILLE.

MR. CHANCELLOR, LADIES AND GENTLEMEN.—In regard to this subject of physics. I do teach the subject and my experience is not like that of the gentleman from Rochester. I have never failed with more than one or two in a class. In a class of ten, nine passed. That was in the February examination in elementary physics. I encouraged the pupils (this was after the twenty-eight weeks) to try the advanced. One out of ten got through. I think it was a very fair set of papers. It seemed so to me. I think the failure in elementary physics is due to the pupils paying too much attention to the laws. They know the laws, but when they come to be thrown on their own judgment, even in practical applications seen daily, they fail to pass. I consider that the elements of physics should aim to teach the pupils to notice every-day things and acquaint them with the laws which pertain thereto. I think if the pupils fail it is because they study the laws given in the text-books, but fail to see outside of the laws, and it seems to me the elements of physics are not truly appreciated as to what they are. I think it is useful that we observe from time to time from what these laws have grown. I am well satisfied myself thus far with the questions in physics.

REMARKS OF PRINCIPAL J. C. NORRIS.

My opinion has been that the questions are not too hard, and that when my scholars have failed to pass, it is because they have not done work enough before. I have had a good many failures. I remember the last time. It was not a very large class, but only two out of seven or eight passed. They had not done work enough to entitle them to pass. There is not enough difference between the two papers in physics. I know of one case where some of the boys after one term's work tried both papers. They made as many failures in one as the other. The papers seem to be equally hard, but I should dislike to see the standard lowered in these examinations.

REMARKS OF PRINCIPAL BISHOP.

MR. CHANCELLOR, LADIES AND GENTLEMEN,—For a number of years I have met with the same difficulties spoken of here to-day. It seems to me, however, that the trouble lies, not in the questions, but in the division of the questions over the whole of the subject. If the first paper were confined to one-half of the topics, and the second to the other half, I think the difficulties which have been spoken of would disappear. Physics, as a subject, is assimilated slowly, and unless it is assimilated, it is not to be expected that rational answers will be obtained from the average student. If we take the topics of Light, Heat and Electricity, as they are usually given in the texts, in one examination, and the rest of the topics in the second, I think the difficulties in the examinations will disappear. The reason why students do not pass is because they have a vague idea of many things instead of a clear idea of a few. If their attention were concentrated upon a few topics at a time, they would master those topics and pass them readily. Pupils might not be able to cover all the work laid out by the Regents, but they would be able to pass at least one of the two papers. I know of no reasons why a student should not pass an examination on one-half of a book as well as upon the other.

REMARKS OF PRINCIPAL C. H. VERRILL.

MR. CHANCELLOR, LADIES AND GENTLEMEN.—The discussion seems to have been thus far quite a good deal on the subject of physics, but the committee speak of other topics. The first I believe is the uniform programme for the advanced examinations, and I will try, in what I have to say on the subject, to be very brief. Not very many months ago it did seem to me impossible to bring it about, and I reasoned from this standpoint: that if I had so much difficulty to make a programme that would suit our own school for advanced examinations how impossible would it be for any set of men to make a programme to suit all the schools of the State. But I have changed my mind and I heartily believe in this uniform programme for the advanced examinations, and I believe in it, first; because it seems a necessity; unless the programme is uniform throughout the State there is trouble for us. The request has been made for several years that principals of schools in contiguous territory should have a uniform programme. Well, the thoughtful principal sees at once, that the contiguous territory may be farther away in hours of travel, than territory a long distance from him. I can take a train any day and go to Auburn, Maine, quicker than I can go by public conveyance to some parts of my own county. It is only forty miles from my house to one school in this county, yet it takes a

longer time to get there. So the matter of contiguous territory has very little to do with it. It is a matter of interest to the whole State.

Secondly, I believe in this uniform programme, because it will be a hindrance to students going into the examination before they are prepared. It is very difficult for us to say, although I know we as principals have the right to say, that a student shall not enter the examination until he is prepared for it, when the student says *he wants to try the examination*. We say you may try and see how much you know in regard to it. Again, it will enable students with a judicious programme, to take studies in the proper order, and every principal, who has looked over this programme, has made up his mind that it was made up by somebody who knew something about the true order of studies. If this programme, with slight modifications, is adopted we can print copies of it ourselves, and distribute them to the pupils in our schools the very first day. Indeed, we can publish the programme in our circulars and catalogues, and those who contemplate entering the school will then understand in advance just what they can enter upon, and thus prepare for the examination in good season.

REMARKS OF PRINCIPAL CLARK, OF MACEDON.

MR. CHANCELLOR, LADIES AND GENTLEMEN.—I hope this question will widen in the direction just indicated; for it seems to me that when the Regents inaugurated these examinations a few years ago they undertook a work of great magnitude.

It has grown into vast proportions and we ought to encourage the making of it more and more accurate and reliable. So far as it has come under my own observation, I am exceedingly well pleased with the work of the Regents. I am free to admit that we have had trouble with the papers in physics, but the scholars who failed were generally those who had not studied enough to pass. I should most earnestly protest against any attempt to lower the standard of these papers, or of any other.

I would not weaken the Regents' system at a single point. I would guard, strengthen and develop it. Surround it by the most stringent regulations possible. It seemed to be a backward step when at the request of the associated principals the Regents permitted these examinations to be held without the committees. At Macedon we are glad to have the committee. The trustees always furnish a committee. We have never taken pains to let them know that we could get along without such a committee. We preferred to leave them in blissful ignorance. The Regents lengthened the time for geometry to three hours.

It was quite important to do so. We think the same time should be given to algebra. The "vy example" often needs a full half-hour for accurate work.

Teachers and pupils sometimes indulge in criticism of this or that question paper, but, generally speaking, the scholars who do not pass the examinations are those who have not given sufficient labor or time to their preparation. The Regents' questions are an excellent standard. I hope the hours will be fixed, and fixed exactly, so that hereafter we shall not, as principals, be put to any trouble in arranging a programme. It is much easier to have it arranged for us at Albany. Heretofore at Macedon we have, in a good-natured way, tried to accommodate, not only our own students, but also those of other schools near us. It has cost considerable labor and even then the programme could not be made without resorting to evening sessions.

There can doubtless be improvements suggested but the management of the Regents in preparing these questions has been so excellent that we are ready to take what they send down and do the best we can. Some errors may occur in question papers, but it is a very rare case that a student fails by reason of *those* errors.

REMARKS OF EX-PRINCIPAL CLARKE, OF CANANDAIGUA.

MR. CHANCELLOR, LADIES AND GENTLEMEN.—I remember very well twenty years ago or more when the Regents, with a great deal of fear and trembling, set on foot these preliminary examinations. I remember how crude they were at the beginning. I remember how the first examination took place. It took place at different times all over the State. There was one set of questions sent to each school and the principal had to stand up and read the questions or put them on the blackboard, and the scholars took them down and answered them as best they could. I remember a good brother who lived in the same village with us. He taught a female seminary. He had got through with his examination before we prepared to take ours. So he sent word, "We have got through with our paper and if you want it, I will let you have it." That was a girls' school and ours was a boys' school, and the boys and girls sometimes had communication with each other. When we came to our examination I found boys posted on what the grammar recitation was going to be. It was the first chapter of Job. That was the first examination. It was a very rich time. We had young men and very magnificent scholars in the higher branches, in geometry, in trigonometry, in classics, in chemistry, in physics. It had been some time since they had studied arithmetic. They all started at the beginning. All failed, failed because they would like to

do too much in five minutes. We then said that there must be a different system. It cannot be worked out this way. So they fixed on a uniform time, and then going on step by step, we came to have the printed questions and have them arranged as they have been for the last ten or fifteen years. By and by came up these higher examinations. I remember I was on the committee and helped to prepare that programme. I remember what a tight time we had arranging that programme and how many members of that committee insisted upon it. They said we have two books of this study equivalent to two books in algebra. We cannot take in all algebra or all plane geometry. I remember how, in physics, that question came up; how in chemistry it came up. Secretary Woolworth came to me about question papers on astronomy: "What shall I prepare them for?" I said, "Make them as simple as you can so as not to push the students." So this thing has gone from step to step until now a college course is prepared for, and an academic course with papers upon the subjects prepared with a great deal of care, and for each three times a year papers are sent out through all the State. These examinations are a great trouble, I assure you, taking three full weeks in the year and subjecting some of these students to six days constant work, some taking the elementary and some going into the higher branches. Some of the papers have questions that make scholars scream. I have screamed over them. I always examine the papers. I find some typographical blunders which make a good deal of difficulty, some that would torture you to death. Like x^2 plus y^2 , divided by x^2 plus y^2 . And the student takes it and works and works, and tuckers himself out, and loses his time on that typographical error. Sometimes they get these typographical blunders into the arithmetic. Accidents will occur in the very best-regulated families. You cannot help it and it is a perfect wonder to me that these question papers, which are sometimes prepared by a man who never taught school much, are as good as they are. They don't look as though they were prepared by such men. If they did, they have lost recollection of how they used to feel and think in their own school and when they were scholars. They have branched right out with something that is very profound and very unanswerable.

Now, that subject of physics is a tremendous subject. You can hardly touch it anywhere but you will find trouble. Come to the simple question of dew alone. How is dew formed? You say it is formed so and so. I will find you as good an authority as there is in England who will say it is not formed so and so. It is a disputed point to-day. When you come down to a statement of the case you

should ask for the fact. Take the ordinary things of the world to examine the pupil on. What is a horse-power? The books say there is a French horse-power and an English horse-power. One says it is a force that will lift 25,000 pounds a foot in a minute, and the other says 33,000 pounds a minute, or something of that sort. So you can see some of these questions are surrounded by difficulties. It would indeed, be a very strange thing to prepare a question on physics—it would be a strange thing to prepare a question upon American or English history, or rhetoric, or English literature, or any thing of that sort, very difficult to prepare a paper which would hit all the difficulties in our scholars. You must expect these difficulties. The Regents have done a remarkable thing. It is wonderful that they have done as much and so well, and these difficulties will get out of the way in the course of time. This difficulty about the simultaneous time is a real difficulty. I think it ought to be done, because there are chances of intercommunication, and it takes but a few moments for a boy or for a girl to drop the question papers in the mail. Communications are made very rapidly some times. You cannot help it. So I think well of the suggestions that have been submitted. My own impression of this physics case is this: Make one set and let them be. Here we have two in physics, and two in chemistry, and two in geometry. I think a *child* should not be examined in physics any more than a child should be examined in geometry. They are not made for children. Physics is the hardest thing in the world and there is not a teacher here who can teach physics unless through the calculus. You cannot describe the motion of the pendulum unless you go into higher mathematics. You cannot go into the explanation of these questions. Take the fundamental law of motion. You cannot explain it. The secondary teacher is not supposed to be able to. I remember a West Point graduate telling that they gave to him as his thesis to demonstrate the motion of a clock. He said he found it the most difficult thing he ever tried to do. It is a magnificent subject. Very profound, very deep. I would simply take one examination paper on physics on the ordinary fundamental rules as shown in the physical world and recorded in the books. •

I was wonderfully pleased with what the Chancellor gave us in the opening address. Thirty thousand odd papers sent out and thirty thousand were accepted. It is a very large percentage, very large.

REMARKS OF CHANCELLOR PIERSON.

I am profoundly interested in the subject under discussion. The inception and growth, and present condition of these Regents'

Examinations, form one of the most remarkable chapters in the history of education in this State.

As I stated to you in the few remarks I had the honor to make at the opening of the Convocation, the advanced examinations were inaugurated in 1879, and they have been always carried on by the help, with constant consultation with, and from the stimulating care of, the teachers. The methods, the questions, presented and formulated have not been always approved, but have been frequently criticised; still the number of papers *asked for by the schools*, presented to pupils, and returned to the Board for review and decision, have increased in a little over two years, from about 800 to over 35,000; and these have separate care, preparation, distribution, and revision in the record; but so faithfully is the work done by teachers and taught that the rejection is a very small per cent. Now a work of such magnitude, so fundamental in its character, should be the subject of very great care, as it is one of great labor. I want, in addition to this necessity of increased care, to submit to you whether three examinations a year are not too many. Is not the work imposed on this Board unreasonably great? Does it not interfere with the regular course of your studies? May not the emulation it engenders detract from the more orderly, but none the less important duties of the school, by those who are not expecting to pass an examination? Is not the preparation, printing, revising, correcting and distributing of three sets of questions yearly, when *the school year*, taking out vacation, holidays and two days of each week, is hardly three-quarters of the year—is not this too much work to have done well, when the work has grown to its present proportions?

My impression is that the number of examinations should be limited to two annually, and that greater care should be used in the preparation of questions, and their number reduced if possible. I beg you will consider these crude but earnest thoughts with great freedom, and with great frankness.

REMARKS OF PRINCIPAL G. C. SAWYER.

MR. CHANCELLOR AND GENTLEMEN OF THE CONVOCATION.—I am certainly pleased to be interrupted by the Chancellor. It is encouraging to see a member of the Board of Regents so much interested as to be willing to rise and continue the discussion. Having had as much correspondence, perhaps, as any principal with the secretary and his assistants, I bear witness to the uniform courtesy and candor in accepting suggestions. In no case, it seems to me, that I remember, has actual injustice been done, although very naturally the authorities have thought fit, as they have a right, occasionally to differ with me, but I am happy to

say we have usually been in accord. I was not present this morning when the meeting of the committee was held. Natural philosophy, as Dr. Clarke, says, is the most extensive study we have; there is more diversity of topics than in any other branch; hence, if we are to have two papers the elementary one should be on very definite subjects.

The papers on American history, I have always thought — and Dr. Bradley, who used to be on the committee, agreed with me — ought to be made as elementary as possible, for the reason that it comes more properly in the grammar-school course. We put these into the hands of the younger pupils.

In reference to the uniform examinations I have been unable, sir, to find myself in agreement with the proposed plan. My objections have been three. One of these objections will meet the views of the chancellor somewhat, in the remarks he has so well made. Why, sir and gentlemen, if we adopt this programme for three times a year, it is going to take three weeks out of the teaching part of the year. We now get thirty-nine school weeks in the year; if we take three weeks out we have to give up one-thirteenth of our time to examinations. Some already object to these continual written examinations; and I fear, gentlemen, if we are going to push this subject so far, that we shall find many objections. I fear that if we take up one-thirteenth of the school year in written examinations, we may take a step which will be thought by some to be incautious; too advanced a step. At the recent June examination, if I had to follow the programme, forty of my pupils would have been prevented from taking some or other examination. Any who are behind in one of the preliminaries should have an opportunity to take that without interfering with the higher. It seems indeed hardly possible to prepare at Albany a programme for the advanced and preliminary examinations that shall occur at the same time and suit all the academies of the State with their varied courses of study. I was reminded in looking it over of that minister of education in France, where the school system is so thoroughly centralized, who said: "Any time you ask, I can tell you what such a class is reciting in such a study in every secondary school in France." I have been able to prepare a programme by which I could examine three times a year in two and a half days or three days; then why make me take more than I need, thus giving up a whole week more for that purpose?

REMARKS OF PRINCIPAL A. C. HILL.

MR. CHANCELLOR, LADIES AND GENTLEMEN.—I agree with President Dodge that it is unfortunate for a man when an idea masters him and

he does not in turn master the idea. These Regents' examinations have mastered us but it is a matter of doubt whether we have in turn mastered them; whether in short we are not their slaves instead of they being our servants. It is a question whether this proposed change in the programme of the examinations will prove an advantage. It will cripple the work in many of our schools, by disarranging the courses of study. I understand the objections to the present method of conducting the examinations. There is no doubt more or less cheating though probably not as much as rumored and perhaps not more than in ordinary school examinations. I personally know of only one case. It is of a young man in the graduating class of a high school. He was led to believe that his graduation depended entirely on his passing certain Regents' examinations and being very anxious about it, sent to a friend in a neighboring school for papers. The trouble is we make too much of these examinations. Good in their place they become an injury when they become our masters. It is in my opinion a great mistake to have the appropriations from the literary fund depend upon these examinations. It is a temptation to teachers to use improper means to get pupils through the examinations and an unhealthy stimulus is given to pupils, in consequence. I do not share in the rejoicing over the additional appropriation for this fund, believing it will lead to cramming and cheating and a lowering of the standard of teaching.

REMARKS OF PRINCIPAL CHENEY, OF KINGSTON.

MR. CHANCELLOR, LADIES AND GENTLEMEN.—I want to take just a moment's time. Unusual duties for the past two years have called me frequently to the Regents' office, therefore I am in a position to appreciate what the Chancellor has just said with reference to the work of that office. This same subject was somewhat discussed in the principals' meeting this morning. I want simply to confirm what the Chancellor said. The magnitude of this work during these two years has grown upon me so greatly that I have made up my mind to this : If we want to use the examination questions made out by the Regents we ought to accept them as they come from the office and find as little fault as possible with them. If the Regents desire suggestions, of course we are glad to make them, for then suggestions are proper. It is also proper that we stop this continual criticism of the Regents and the men who do this work. If the persons who have all these examinations to look after, all these different schools to supply should try to satisfy the peculiar whims of this principal and that principal, they would soon break down. These peculiar notions are facing them con-

stantly and it is a wonder that they have succeeded as well as they have or that they go on with their work as courageously as they do. If after proper deliberation those who have charge of this work and ought to know something about it come to a conclusion as to the manner of making out the question papers, I think I ought to accept the results of their wisdom and experience, provided I conclude to come into the scheme of the Regents' examinations. I would simply take the best I could get. To be sure there are some things I would like to have changed, if I could, but I know that all do not want the change, therefore I do not think it right to insist upon *my* preference.

If my friend on the left is so greatly concerned about the money the Regents appropriate why does he take his share at all. He says, in one breath, that this money ought not to be appropriated; in another, he complains that certain examinations if required will throw out his pupils so that they cannot get their diplomas and that will deprive him of so much money.

So far as the appropriation is concerned it is just what is needed to build up many of our secondary schools throughout the State.

So far as the examinations are concerned I am willing to accept the results of the deliberations of those who have had these matters so long in charge.

There was much force in what the Chancellor said about the quantity of work done by the employes of the Regents. I will not be one to increase in any way the amount of that work. I have been amazed when standing in the presence of long rows of examination papers, every one of which must be carefully considered by some one. They are obliged to work, week after week, through the heated term and the cold term, to take care of these papers. Some one suggests a larger appropriation that more help may be obtained and that if the great State of New York can not furnish help enough the office better be closed up. Well, the great State of New York does not do these things voluntarily, and if any one thinks it is an easy thing to get an increased appropriation from the State, let him try it, and he will soon be undeceived.

The work is there to be done, and a great work it is, and when the Regents come up and ask if they can in any way modify these examinations so as to make the work less, I believe we should deny ourselves a little and accept some plan that would lighten these great burdens; or we should withdraw and not allow ourselves to stand in the way of the success of the secondary schools of this State.

REMARKS OF MR. JOHN V. L. PRUYN.

MR. CHANCELLOR, LADIES AND GENTLEMEN.—It seems to me that in this discussion one point has been overlooked, namely, the relation which these examinations bear to the development of the University. You have in this State a peculiar educational system. You have the common schools, the academies, the colleges, to several of which are attached professional schools; and lastly you have the University of the State, represented by the Board of Regents. One of the peculiarities of the system is that all or nearly all the colleges possess full university powers—powers indeed greater than those exercised by the Regents. Another peculiarity is that several of these colleges, although forming a part of the State University, possess themselves individually the title of university. A third peculiarity is that the Regents and the Legislature share equally the power to grant charters to colleges and other educational institutions. A result of the responsibility thus divided has been the incorporation of *too many* colleges and consequently of several *feeble* colleges. Of the colleges that are universities there are probably not two, certainly not more, that approach what should be the standard of a *real* university. By a *real* university I mean such a one as Paris, or Berlin, or Oxford, or Cambridge.

In order to remedy the present condition of affairs it has been suggested, by President Barnard,* and others, that the Board of Regents be the central body in this State, to confer degrees and to conduct examinations for degrees, the work of preparing the candidates being left to the colleges and professional schools. To accomplish this it is necessary that the Regents' examinations now held in the schools and academies should be a proved and continuing success, for were they not, public sentiment would hardly sanction the extension of the system. I think you can see now that the success of these examinations is vital to the development of the University. That up to this time the examinations have been successful seems to be evident from what has been said here to-day, but it is also evident that in preparing, handling, and examining the question papers the Regents' office is being taxed to a high degree—perhaps to its utmost. If this continues it is almost certain that the work will be poorly done, in which event the system is likely to fall into disrepute, all of which we wish to avoid. Now, although I have not had the advantage of teaching and am not therefore so familiar as you are with educational subjects, I trust that it will not be considered out of place in me to

* See President Barnard's Address at the First Commencement, of the University of the State of New York, Albany, July 10, 1879.

ask you to give more than ordinary consideration to Chancellor Pierson's suggestions in this matter.

REMARKS OF PRINCIPAL J. G. ALLEN, OF ROCHESTER.

MR. CHANCELLOR, LADIES AND GENTLEMEN.—I believe heartily in the Regents' examination. The whole subject is a matter of growth. I know that from time to time steps have been taken that have made them better, and that spirit is active to-day. A short time ago an advance step was taken. That was making one session of grammar instead of two. Now I believe that another step may be taken in the same direction. That is, have one session in arithmetic instead of two. Pupils can tell all they know in arithmetic in one session, if they can tell all they know in English grammar in one session. I believe also in uniformity of time as indicated by the Regents' programme for the June examinations, and I hope that it will prevail.

REMARKS OF PRINCIPAL D. C. FARR.

MR. CHANCELLOR, LADIES AND GENTLEMEN.—I want to say just one word, for fear that the sentiment of this Convocation will be misunderstood. I for one don't believe that the great majority of the teachers, in this State, want two instead of three examinations during the year. With all due respect to the excellent Chancellor, I maintain that the examinations are made for the schools, not the schools for the examinations. I believe when you cut off one, one class of attendants of the schools of the State will be lost—by the diminution of these examinations to two. Let me illustrate. The old academies drew a large constituency from those pupils who are obliged to teach a portion of the year. They come in for the fall term, take the examination and go out and teach, and return in season for another examination. They are making steady progress, and if these examinations were cut down to two, we should lose almost entirely that class of patronage which is exceedingly valuable. I therefore hope that the number of examinations will not be reduced.

REMARKS OF PRINCIPAL E. J. PECK, OF OWEGO.

MR. CHANCELLOR, LADIES AND GENTLEMEN.—I am willing to submit to anything that the Regents will decree, either in the line of more difficult examinations or more numerous examinations, or I will arrange my whole programme for study of the year with reference to making a uniform time for all the examinations. Last year I was glad it was only put forth as a suggestion instead of adopted as a fact. The examination came on the last week of my term, in which we must

necessarily prepare for the closing exercises as well as add up the results of the examinations. We conducted the examination of 100 pupils in advanced subjects, and 150 in academic preliminary subjects, in three days. The papers were examined, folded up and put away, ready to be sent to your office on the following Saturday. We have already made our programme for the next year, mainly in conformity with the suggestions of your circular. We can conceive that it will be a great advantage to academies to have a uniform time. Not only will it be well in order to avoid the chance of collusion and fraud, but it will be well in order that the same courses may be substantially followed throughout the year in all the academies of the State. We should marshal our forces and unify the courses of study, and the time of examination, I think. I will promise for one to submit to whatever decree the Regents may make in that direction.

REMARKS OF ASSISTANT SECRETARY ALBERT B. WATKINS.

MR. CHANCELLOR AND GENTLEMEN OF THE CONVOCATION.—A few thoughts have occurred to me while listening to this discussion that I would be glad to place before you. And, first, we should never forget that while the schools and the Board of Regents look at these examinations from opposite sides, and thus see them from different standpoints, all are working for the same object, the real benefit of the children. We may differ in opinion in regard to the measures to be adopted to reach the desired result, but no one should hesitate, when a certain course is seen to be necessary for the good of the system, to give up a private preference for the public benefit.

It has been known to us for nearly two years that cases of collusion between pupils of different schools had been discovered. We are glad to say that the cases, so far as we know, were very few, but doubtless some cases occurred that did not come to our knowledge. The fact that two such cases from the recent March examinations were brought to our attention, taken in connection with previous known cases, convinced us that the possibility of such a temptation to pupils must be removed at once, and the programme seemed the most natural and efficient instrument for accomplishing this. A tentative programme was accordingly sent out for use in the June examinations, with the intention of making it permanent when properly amended. If a programme is not the best means to remove from children this temptation, we are ready for suggestions in regard to a better plan of procedure. Upon one thing we are clear, that is that the integrity of the examinations is at stake, and some plan must be adopted to insure their integrity. If not the programme, what shall it be? The present

programme is an experiment. If it does not serve the purpose, something else must be tried. What shall that be? We shall be glad to receive light upon this question.

In regard to the examination in physics, you will, perhaps, remember that the advanced physics examination is new. It is less than two years since it was instituted by the advice of the board of principals, who believed that the elementary physics paper was not sufficient and wished an advanced paper. Now we believe that there has been an advance all along the line in teaching natural science. This demand for an advanced physics paper was made by many of the schools. The elementary physics paper did not come up to their notions. They wanted something stronger to test their work. There was some discussion as to what the difference should be between the two papers, elementary physics and advanced physics; whether to take certain parts, certain topics for the elementary paper and certain other topics for the advanced papers. On the whole, after due discussion and consideration, it was thought best to cover the whole subject in each paper. This was an experiment. I believe we should never lose sight of the fact that these examinations have grown up. They have not been *made*. They are a *growth*. They have been changed here and there, from time to time, in accordance with the demands and needs of the schools, as shown to us by the principals at these Convocations. And so in these physics papers; perhaps we ought not to have an advanced physics paper; perhaps we are not dividing the two topics as we ought to divide them. But the difficulty lies partly in this, the same as with higher algebra and solid geometry, when the syllabus was prepared five years ago these topics were not included, while, especially in physics, we must follow the old syllabus. And here let me digress a moment. When the questions are made for each examination, the person who makes them follows the syllabus carefully without regard to the text-books. Hence we believe that the syllabus should be in the hands of every principal and of every teacher, and that it should be their guide as well as ours. If we prepare the questions from the syllabus and the teacher instructs his pupils without reference to it, we may go outside of his field of instruction, because every text-book is not as comprehensive as the corresponding outline in the syllabus. Now all the questions in physics were made by the syllabus, and we endeavored to grade them as far as possible, but it was difficult to determine the basis of that grading. In the elementary paper we have aimed to make the application of principles strong and clear and to insist upon fundamentals while we aim to test a larger period of instruction and more extended knowledge in the advanced paper. I

can see very well that an occasional pupil here and there cannot pass the elementary paper and can pass the advanced. Exceptional circumstances may always make that possible.

In history as well as in the other subjects we follow the syllabus. We aim not to go outside of it, but I believe there is this inherent difficulty in the subject of American history, that is, in some schools the older pupils enter that examination, while in the grammar schools of some cities the pupils are expected to pass it before they go to the high school. A simple elementary paper would be too easy for the advanced pupils, while a paper adapted to the capacity of the advanced pupils is too difficult for the younger ones. There is a radical difficulty here. How a change is to be made is the question that we would be glad to have light on. I will not take longer time.

REMARKS OF INSTRUCTOR WHITE, OF CAZENOVIA.

MR. CHANCELLOR, LADIES AND GENTLEMEN.—I did wish to speak a few moments. I sent my name up twice but have not been recognized. Now I have almost got by the desire to speak at all. What I wished to suggest I think is the grand difficulty in this matter of physics. I am a little further enlightened since Dr. Watkins has made his explanation and I think now perhaps I have an opinion as to what the matter is. I have seen in the last two years a great improvement in these physics papers, and some of the thoughts I heretofore suggested I saw put into actual application. But I don't know that I had any credit for it. It was simply a suggestion of mine. My thought is chiefly this. There are several distinct subjects put into all our textbooks, and they are not related one to the other at all. Suppose I should ask the farmer to keep honey-bees. The fact that he understands raising grain does not prove that he understands honey-bees. Take the doctrine of the lever. The pupil is to learn it in one lesson. In the question, was the experiment. He learns that. But what of electricity? A knowledge of the lever is no preparation for that at all. He can enter upon the study of electricity just as well before the study of the lever as afterwards. Now these subjects, as you all must know when you come to consider the thing, are generally entirely independent of one another. Dr. Watkins did not put that thing as I supposed he was going to. I think there might come to be two parts made of that subject of physics, and one not to be called higher than the other. As he says, he covers the whole ground with one question paper. I say it is impossible to satisfy the schools and the Regents both. I say a certain number of these subjects, particularly specified, should be included in one examination paper. Then I think other subjects,

particularly specified, should be included in another paper. They are just as different as geography and algebra. Of course no one can understand physics and teach them, unless he has gone into the calculus. But let a certain part be included in one paper and a certain other part be included in another.

REMARKS OF PRINCIPAL PECK, OF OWEGO.

MR. CHANCELLOR AND GENTLEMEN.— Permit me to make one suggestion in answer to Dr. Watkins' remarks in relation to American history. The idea that the trouble is in the immature study of a subject in the time usually allowed in the schools, has occurred to me and I have determined to give three terms in the year to the study of American history. I think the schools that do this will, in a great part do away with the difficulty. Three terms is none too much for many of the pupils, while the more mature will be able to do the work in the second and third term, if a proper system of reviews is adopted. And another point which I think is of great value, with reference to the matter of saving useless labor for the Regents as well as teachers, and at the same time securing to all students a systematic course of study, is this: It has now become firmly established, as far as my school is concerned, that no pupil shall take a Regents' examination in any subject, unless that subject has been given in the regular course in the school; and that no pupil shall be allowed to enter that examination unless his daily recorded standing in class recitation is seventy-five per cent.

Convocation adjourned until eight o'clock P. M.

X.

The Newspaper as an Educator.

By Regent WILLARD A. COBB, Lockport.

MR. CHANCELLOR AND GENTLEMEN OF THE CONVOCATION.—To extol the newspaper as an educator does not detract from the honor due the teacher. It in no way limits his field of widening influence. Indeed, the teacher stands first. Attempts to depreciate the scholar are a weak sign of the times. Alleged wit is never so melancholy as when pressed into this dubious service. When analyzed, conceited ignorance is invariably found settling at the bottom. And yet, while our recognized educators are *per force* dignified and thoughtful, and conversant with the grandest problems which the human mind is always aiming to solve, still it does not necessarily follow that they have little aptitude for the practical side of life, lack keen appreciation of its sunny aspects, or, at proper times, have due perception of humor. Contrary to the possibly popular belief they do not breakfast on trilinear co-ordinates, dine on Sanskrit roots or sup on trilobites. So much for the popular misconception. But the world moves rapidly to-day and our educators must move with it. It is an iconoclastic age, too iconoclastic some think. Thus many of us were, and are, quite content with the college curriculum and the college ways of a quarter of a century ago. Then our pabulum was neatly cut and dried by others and deftly placed before us. That it was a healthful and effective dose was fully attested by the after-success of graduates, shining examples of which it is not necessary to name before this discerning assemblage of middle-aged college men. Now all seems changed. Our colleges, or some of them, seem to be sort of go-as-you-please affairs, with baseball and boat-racing included in the curriculum or joined as an annex.

If his Satanic Blackness does not eventually grab the foremost, as well as the proverbial hindmost, of these scholarly delinquents, then, indeed, is he now sadly lacking in quondam alertness. Special departments are multiplied with superficial uselessness. Teaching journalism abstractly, for instance, in cloisters or closets is a trifle absurd. The veteran editor would as soon choose the intelligent graduate from "the printer's case" as from the college. The special train-

ing, the real editorial make-up and skill are taught best in the concrete, in the composing room rather than the lecture room. Is there not danger that in the general rush we are sacrificing recognized good for questionable advance? "The newspaper as an educator," while not claiming the first place—or at least, discreetly not before this body of rival educators—possesses features in the common work, if not wholly perfect, yet pleasantly gracious and attractive. We can, and perhaps will, find faults in it as we do with other educators; but its claims as an educational factor are entitled to respectful consideration. The material with which the newspaper deals is as extensive as the wide world. The subjects of the teaching and instructive newspaper are the most numerous students that can be named. They cover the circuit of man's career from youth to hoary age. All who read, go to school to this dominating master. But unlike most organized educational establishments, the newspaper does not include young people distinctively. It teaches all classes and "all sorts and conditions of men" and women; the learned and the poorly educated; the professional man and the workingman; the citizen of the metropolis and the countryman, who clings to the sod. To all, the newspaper is the welcome instructor. It is this wide diffusion of the influence of the newspaper and the other fact that it goes to the adult population, which renders its service peculiar, and its actual power so effective. Its real field "is the world." For this reason its influence transcends that of all specialists, of the professional teachers, of the institutions of learning. It handles all themes, shrinks from no questions, is abashed in no presence. It is not always wise, it is sometimes foolish. But it is soon found out when thus foolish and does small harm. Above all it deals with life, its activities, it hopes, its repulses, its aspirations, and its failures. Its foot stands on the earth, however high it carries its head. So the red blood of life moves in it. It is as human as the warm hand that we grasp.

The character of a newspaper, like any other educator, is fairly open to criticism. High character is the product of good intentions when put into noble acts. A name springs from character. Now it is susceptible of proof that to the American newspaper, more than all other potent factors was due the credit of establishing, during the Revolutionary period, the cardinal principal of national unity—a principle upon which the pillars of the Union have ever since securely rested. It was thus at the outset the most powerful educator in the land. Note briefly its formative part in our earlier history. The years 1775 and 1776 were indeed dark and portentous. But what times and scenes for shaping the American newspaper. Intolerable aggression was raising

a storm of discontent. Dark drifts of opposition obscured the horizon. A strange shadow was spreading over men and over ideas. Jefferson and Adams were "at home thinking." Patrick Henry was inspiring and uniting all by the magic power of his resistless eloquence. Minds trembled as leaves do at the approach of the storm. But that appalling gale which swept from Concord and Lexington found the American press of that day prepared to meet it. First and foremost, sentinel like, stood the *Boston Gazette* with brave Samuel Adams virtually, if not really, in the editorial chair. With him, as contributors to the *Gazette*, which plead for American independence, were James Otis, and John Adams, and Joseph Warren, and Samuel Cooper, and a host of others whose pens fairly bristled with intelligent and patriotic opposition to British rule. The *Gazette* and kindred sheets so fanned and nursed and guarded the embers of popular discontent, that in time they leaped into a flame, and the War of the Revolution was fought and won. Following the Revolution a new phase of the American newspaper as an educator was developed. The contest over, it was to the credit of the press of that day that cool and deliberate caution held sway. The newspapers more than all else pointed out the rocks ahead when self-government was to be instituted, and proved a guide to public opinion and an arbiter of public worth. With marvelous grasp of mind and depth of thought that sounded the profoundest public questions, they united that clearness of vision, that truth of judgment, that richness of imagination which men call genius. The American press of that day recognized the fact that out of the Revolution a new nation had been born. It did not spring all panoplied from the brain of Divinity. It had been prostrated by the throes of its birth. Men knew not what to do. The old government, always oppressed, had been suddenly thrown off. Congress, the only bond of nationality, was insignificant — a convention without constitutional rights, and utterly devoid of inherent strength. The country was a system whose centre borrowed its full light from surrounding individuals. At this critical juncture, the American press as a whole leaned, and rightly too, toward the course marked out by the directing hand of Alexander Hamilton. Democracy, it was held, required two things for its success; it must feel itself to be trusted and yet restrained. The first condition was already achieved. The people were free, and freedom itself was a state of trust. But the danger lay in not admitting the second. And this requisite, the restraint of general law, was to be obtained, as the majority of newspapers of that day argued, by union and by union only. And in that Constitution which made us a nation by making us united there is not an

element of order, durability or strength to which they did not powerfully contribute. A strong party honestly feared a central power. We had just escaped the thralldom of England, and complete unity seemed an approach to the restrictions of English monarchy. To them the abstract ideas of French revolutionists had a most specious sound, but the bulk of the newspapers, with unerring good judgment, as popular teachers, saw in the existing confusion the necessity for a stronger bond of unity, for over the past came the brilliant but appalling story of Grecian democracy, a warning and a lesson. The people were doubtful, undecided, factional. To educate them to a true sense of the needs of a government by law, Hamilton, Madison and others found the press the most effective agency they could use, and through it by the force of their reasoning, the fervor of their patriotism, the fertility of their illustrations, and the warmth of their zeal they kindled in the minds of their fellow-citizens the heat which fused differences and antagonisms into a common sentiment of nationality. Thus they became educators indeed. And yet all this time the newspaper was but husbanding its resources and testing its metal; trying its power in emergencies. Marvelous as was then its success in teaching and enforcing unity in national affairs its triumph a century later was even greater.

Who that recalls the tremendous and patriotic influence of the enterprising northern press from 1860 to '61 can ever forget it? It again so persistently plead for unity that beyond all other forces combined, barring the white heat of innate patriotism itself in the people, it turned the scale for the right and the Union. It cheered the stout-hearted, encouraged the weak, helped recruit armies, assisted everywhere even to minutest details, and kept the flag at the front. It was thus a second time the great power back of the government to teach and enforce the American cardinal principle of unity.

But what, you rightfully and further ask, of the newspaper of to-day as an educator? Now, there are bad and good educators. Unhappily the present newspaper does not present the fair side only. There is bad enough to serve as a foil, at least. Here are illustrations, faithful but true; relating neighborhood gossip formerly heard over backyard fences only; a tendency toward dominant ridicule rather than serious discussion of important subjects, especially those of a religious nature; a general pervading substratum of editorial unbelief; exaggeration at the expense of facts. Strange to say, the first offense noted is chiefly confined to the metropolitan press. Twenty, yes, ten years ago, columns of neighborhood interviews now filling New York papers would have been unquestionably refused as refuse properly relegated

to the rural *Cross Roads Bugle* and the *Four Corners Avalanche*. The other delinquencies noted are to be regretted as an educator weakening Puritan bearings. And when we do that, conventional as the proposition may be, we take long chances towards scuttling the ship, newspapers and all. The overshadowing danger to this country, if danger there is ahead, is not so much a wrong religion as no religion at all. License, under the false cry of liberty, is the mistake of the hour.

And yet so far as newspapers are concerned the good after all dominates.

The effect of the newspaper as an educator should be estimated largely. Its actual power is displayed in numerous and diverse individual centres of activity and of opinion. The newspaper, as we now speak of it, is the aggregate. Its real power upon the people is a resultant force. And one plain fact should be recognized always — for it is one which makes the newspaper so potential and holds it to the line of high endeavor and rectitude — the ultimate results of its influence. The page of the newspaper is open. All eyes may read it. The false is quickly run down, the illogical is overthrown, the profundity of pretension is punctured by the pen which is sharper than a lance and keener than a Damascus blade. The interviewed statesman may be misreported, but the interviewer puts his report in cold type and he can not deny the "record." So whatever vagaries cranks may have, whatever schemes partisans may have, whatever devices politicians may set as traps, whatever principles pessimists may assert — all, everything, is put into the crucible of the newspaper and is there melted down, is pulverized, sifted, analyzed, and the final elements found if any there are. In this attrition of opinion, the best result in the search after the absolute truth is obtained. And no mill in Christendom grinds so finely as the free newspaper addressing a free people. Here, perhaps, is its greatest function — its ablest and most useful performance. So, thus unrivaled in opportunity, the newspaper grasp of the situation is the marvel of the century. No profession, trade or business approaches present newspaper success. Within recent memory the making of newspapers was a business, not a profession. It was not clothed with dignity. This was largely due to want of self-respect on the part of the publishers themselves. Printers, simply masters of the art itself and too often profoundly ignorant otherwise, with a few hundred dollars ahead, became ambitious to mould public opinion. They were the willing slaves of scheming politicians, and sold their columns to whoever would buy. They seemed to glory in self-abasement, and to laugh loudest themselves at senseless jibes about poverty-stricken editors. Such newspapers largely were. But

what of to-day? History does not furnish a pleasanter contrast. The press is now mainly in the hands of educated men who know their rights, their power and the respect due them. Politicians no longer control. Newspapers have outgrown that. They now control politicians. They are, as a rule, connected with parties, but party ties sit very lightly. They are independent in emergencies. Public questions receive liberal treatment. Thus the newspaper of to-day is a leading educator, powerful because fearless; influential because untrammelled. Its mightiest rivals are the teacher, the pulpit and the platform. Each such force has its peculiar sphere of fruitful action. Each is a worthy educator. They are rivals in name only. The press simply leads, perhaps, because it has the widest range of subjects, because it commands larger audiences, because it can enter into more minute details of abuses to be checked, reforms to be effected, and duties to be performed. Its range and value are indicated, first, by its political power; second, its social power; third, its moral influence. Subdivisions of this range and value readily suggest themselves. In its political power the press has to do with men who legislate and men who aim at the exercise of this power; with laws, their scope and aim, their influence on commerce and social life, their probable relation to international amity; their special claims on a chancellor's "cornucopia" and the poor man's pocket; the administration of law, laggard or active. The social power of the press extends to criticism of the abuse of wealth; the follies and advantages of dress and fortune; literature, pure and impure; scientific improvements; education—its range for all classes on all subjects and for all faculties. In its moral influence the press has opportunity and right to challenge wrong-doing, encourage all moral and spiritual agencies, give generous encouragement or damn with faint praise; inspire able and intrepid workers for God and humanity to attempt higher and nobler things. With these opportunities it is not too much to say that the press should prove itself a foe to inanity in every form—a blade of tempered steel for every outgrowth of immorality. It should prove an inspiration and have a song of grateful recognition for every honest worker in the cause of God and man. The bailiwick of the press is the world. It finds its closest friends, however, in our own land—a land of mighty distances and still undeveloped resources. But the newspaper keeps at the front of travel and civilization. In 1847, Dr. Atkinson consumed eight months in going from New York to Oregon. He returned in six days. His experience fairly measured the flight of the newspaper and its educating power. Abroad or at home it is the same. Knight Hunt called it the "fourth estate," but he referred only to the order of time.

In mighty power it outranks in fact all other estates. Rev. David Thomas, of sturdy and pleasant English memory, says it "unquestionably is the first in influence and importance," adding "indeed, the statesman takes the keynote of his speech and the spirit of his measure from the reigning journal. The peer bows his lofty head to its dictates, and even sovereigns regard it as supreme. It forms cabinets and dissolves parliaments; it influences the movements of armies and navies. It can awaken the thunder of war, and it can bring peace. Men by its permission hold office; institutions live by its sufferance. Newspapers are the dispensers of ideas, and what are so mighty as ideas?" To this superb compliment we may add that orators, possibly, entrance an audience of a few hundred; authors may extend the witchery of their culture to a few thousand, but the daily newspaper press of to-day counts its readers by the millions, while back of this steady and incessant power stands the weekly press really mightier still.

What more fitting close, grateful alike to speaker and this chosen audience, than the words of Richard Winter Hamilton — "A printing press has more sway than a park of artillery, and a school-master can put an army to flight."

XI.

Conference on the Requirements for Admission to College.

The Conference was opened by Principal Oscar D. Robinson, of the Albany High School, who spoke as follows:

REMARKS OF PRINCIPAL O. D. ROBINSON.

MR. CHANCELLOR, LADIES AND GENTLEMEN OF THE CONVOCATION.—I think I shall be able to keep within the time. I will do little else than present the resolutions, as I have good backing here among my compeers, who are ready and able to defend them:

1. That the requirements for admission to the course in arts be those now demanded for the college entrance diploma of the Regents, or fully equivalent.

2. That for any course requiring Latin, but not Greek, the colleges require in addition to the arithmetic, English grammar, geography, American history, and algebra, now generally demanded: (1) The ability to translate at sight ordinary French on subjects with which the student is acquainted, or else ordinary German of the same character, with such knowledge of the grammar of the language as is necessary for the thorough understanding of the passage translated; (2) such knowledge of physics, including experience in simple manipulations, as would thoroughly prepare the students for the Regents' advanced examinations, or else a similar knowledge of chemistry; (3) such knowledge of English and skill in its use as might fairly be expected after a daily recitation in rhetoric and composition for one school year; (4) plane and solid geometry, including the ability to invent simple constructions and demonstrations, and the application of geometry to mensuration of plane figures and the regular solids.

3. The principals ask that for any course not requiring either Latin or Greek, the colleges require both the French and German before mentioned; both the chemistry and the physics, and all other subjects required in the Latin-scientific course; that they also demand such knowledge of English literature and English history as might be gotten in a daily recitation for one year; and one year's work in general history.

They ask, further, that the colleges require for admission to this course a knowledge of plane trigonometry and logarithms, with applications to the computations of heights and distances.

I will say briefly that this subject was discussed at considerable length at a meeting of the associated principals of academies and high schools, held at Syracuse, at the mid-winter vacation and a committee was at that time appointed to present the subject, if opportunity should be granted, at the present Convocation. This committee has corresponded extensively with principals (and I understand that the colleges have also had correspondence in this matter) and these resolutions are the outcome of this correspondence. I am glad to see our colleges so well represented and especially glad to see that Cornell is represented here by her president, for I am free to say that in the correspondence I have had, several principals have charged Cornell with being a kind of chief of sinners in this matter, not in the course of arts, but in the other courses, of which she has so many. We hope for the fullest and freest expression from the college representatives as I think there certainly will be on the part of the principals.

REMARKS OF PRINCIPAL C. T. R. SMITH.

MR. CHANCELLOR AND MEMBERS OF THE CONVOCATION.—I am sorry that there comes next upon the list of principals of this committee, one who represents only one of the smaller academies. I have had the privilege of sending to college this year only one student. Probably next year I shall send only three or four more. My opinion in regard to a matter of so much importance to the welfare of the academies and colleges of this State, is of little consequence; yet, sir, I have given some consideration to this subject, and it seems to me that by the acceptance of these requests of the academies and high schools, there would be a gain to four classes of those who would be affected by such action, and first to the academies and high schools. I mention them first, not because I think their gain is of more importance than the others, but because it might be suspected that in mentioning the others first there was not perfect frankness. Naturally, academies and high schools have their own needs, but because they are the feeders to the colleges, their gain would ultimately result in gain to the colleges and to the individual students. In the secondary schools there would be, in the first place, a recognition of the work they are doing. A teacher in the secondary school labors under a disadvantage. He feels that it does not make very much difference as far as his prospects are concerned, or as far as the recognition of his work is concerned, whether honest or superficial work is done. In a majority of these schools, his work in science, modern languages, modern history, is not subject to review, and there is little incentive outside of his conscientious principles to do thorough work; little, at least, to what

would be the incentive if his work received from the colleges recognition according to its merit, after due examination. The teacher of these branches needs such a stimulus. Some years ago, the National Bureau of Education conducted a careful investigation as to the teaching of chemistry and physics in secondary schools. It appeared that these branches were taught in many secondary schools, with a zest, vigor and thoroughness that compared favorably with the work then done in the colleges. Now it seems to me that if the colleges would accept this work at its value, and would give to it recognition, there would be new interest in this respect in all secondary schools, and that this interest would bring about among other things, a reduction of the number of studies in the high school curriculum. We saw yesterday that it is the opinion of many of us, including Judge Draper, that we have too many studies in our schools. If the colleges were to require thorough knowledge in essential English branches, there would be an improvement in this respect, undoubtedly. If the number of studies were somewhat reduced it would produce greater thoroughness and greater interest, on the part of both teachers and pupils. The student cannot feel very much interested in a study he pursues in a secondary school for twelve, fourteen or twenty weeks. He needs, in order to become interested in a science or a language, and to accomplish anything, not a longer course of study, but more thorough work. This would be secured if the colleges would recognize and demand thorough work in the academies. In this way the academies would increase in the number of students. The young man and young woman would feel that academic instruction leads to more and is more valuable perhaps, if it were recognized at the colleges. Academies would gain in the number of students in another respect. Some of us have felt seriously this: That our pupils go away to a scientific course in college after remaining only a year in an academy or a high school. This puts the elementary instruction of the college in competition with similar instruction in the high schools, and we think this ought not to be. The high school and academy are obliged to do that work for the benefit of those who do not go to college; and it seems to me it might be dropped from the college course with advantage to all concerned.

In regard to the advantages that the adoption of these requirements would bring to the colleges it might be said that colleges would secure students of greater mental maturity than at present. Most of us know that, in general, students entering the scientific courses without Latin or Greek have not much mental maturity. They go away from the academies and high schools with very

low attainments; they come back "college students" at the next vacation. The colleges would not probably lose in the number of students. When a young man has made up his mind to go to college it does not make much difference to him whether he is prepared in one year or three. If he is going to college, he will go. We know in the high schools that that is the case. But if he has made up his mind that it will not pay him to study Latin and Greek, as he does not wish to enter a profession, if he can go to college with one year's work, he will go then, while if the college demanded three or four years preparatory work, he would contentedly stay in the high school or academy as long as necessary and go to college afterwards.

Merely as an illustration I may mention a little incident that happened this morning as I came out to take the cars to come to Albany. I met on the street a young man whose younger brother a few weeks ago finished the course in the grammar school in our town. The young man is a graduate of the Troy high school. He came to me as I stood waiting for the horse-car and asked how long it would take his brother Arthur to get ready for college. I said "three years, probably." He said, "I don't think Arthur could be induced to study Latin and Greek three years now and then two more in college; he has the time, but he thinks they are useless." "Why not take a scientific course," said I, "then he could get ready in one or two years." "Yes," said he, "but judging from the young men of my acquaintance who have been through the scientific course, I don't think it amounts to much." This young man is only one of many. The colleges would receive an increased number of students if it could be the general impression in that community that the scientific course does "amount to much." This would be the case if it could be brought about that there must be sufficient acquirements for admission. As it is now a careful calculation made last spring by Dr. Bacon, of Syracuse, shows that the time required to prepare for admission to the scientific course, compared with that required to prepare for admission to the classical course in college, is as eleven to forty-three, and compared with that required for admission to the Latin-scientific course is as eleven to thirty-one. Now it is evident and the people perceive it, that students entering college with such comparatively small preparation, cannot, when graduated from college, have the mental maturity, the mental discipline, that would come from college work, if there were sufficient preparation before admission. There is certainly room enough in scientific studies for the college and for the academy or the high school. Let the latter take the elementary work, and let the college carry it on to broadened and difficult work, and both will

accomplish thorough work and good. There will be unity and symmetry in the educational system. As it is now, there is simply competition between the college and the high school for work which the latter must do anyway to fulfill its obligations to the community, and in which it ought to receive from the college encouragement, stimulus and co-operation instead of competition.

REMARKS OF PROFESSOR N. L. ANDREWS.

MR. CHANCELLOR, LADIES AND GENTLEMEN.—It gives me great pleasure, as one of the committee representing the colleges of the State, to find such recommendations proceeding from the associated academic principals. I take it that the reasons most operative in their minds may be a little different from those affecting the judgment of the college men. It has already been shown, by the gentleman who has just spoken, that it is an evil, and, I believe, a sore evil under the sun, that young men, boys let me say, have discovered that they can, after a year or two in the academy, slip off into the scientific course of a college, and thus make a short cut to that distinction of being college graduates, which is all that many of them care for. Now there is no short cut to true culture, and if, as has been often the case, the arrangements now existing lead young men to shorten their preparation in the academies, and to make haste to be registered as students in some college, it seems to me that it is an evil which needs attention, and needs to be attended to promptly.

As a classical teacher, I might not be supposed to be specially interested, but I have a sympathy with my fellows who are teaching in the scientific departments of colleges. I know how some of these teachers are groaning under the burden that is put upon them. It is a burden to have young men entering upon a scientific course in college, who are almost utterly unfit to undertake it. I mean young men who have not had thorough preparatory training, who, at the most, have been prepared only in mathematics. We all know that it is hard enough to teach some young men in the classical course, who have come to college ill-prepared, although they have been trained in three lines, in Latin, in Greek, and in mathematics. I have, therefore, profound sympathy with my colleagues, and with gentlemen in other colleges, who are obliged to take young men that have been trained only along one line. I suppose that no one here disputes the fact that there can be no culture to which discipline is not the key. The discipline must come first. Something of mental training must enter somewhere into the student's preparation. I like the word severe, as applied to preparatory study, for there is no mental training without difficulty. The

student who has not learned to grapple with difficulties, never achieves any true results. I am, therefore, pleased to find that the academic principals wish the colleges of the State to demand broader preparation of young men entering upon scientific courses.

I want to say a few words about preparation for the classical course also. To be admitted to college is one thing; to be prepared for college may be quite another thing. We want young men prepared to enter upon the college work. If one is really prepared, I do not care much how he got that preparation. The requirement of a fixed amount, with no allowance for exceptional cases, need not be rigidly insisted on. I have had young men who came to college with a limited amount in the *Anabasis*, which was, after all, so mastered that they were prepared to do the work in my department, and well prepared too, over against some men who had pursued the full amount required in our catalogue. Such cases are exceptional, and we must urge the need of real preparation for the classical course itself. Still, the chief deficiency has been in the getting of young men properly prepared for the scientific courses.

It is right that the academic principals wish us to insist upon either French or German for admission to a Latin-scientific course, and the requirement ought to include the elements of both. If the scientific courses of our colleges are what they ought to be, the students in those courses ought to be required, from the very beginning of their studies in the departments of science, to use books of reference in the French and German languages. It is hardly necessary to say that the higher mathematical works in the French language are eminently fitted for the use of scientific students, and every one knows that the best works in chemistry too are to be found in the German language; works which have not been translated. Therefore, to do the scientific work of our colleges as it ought to be done, all men should come with the ability to translate French or German, and I should be glad to see both French and German required, even for the Latin-scientific course. I believe there is time in the preparatory courses of our academies, if time is wisely used, to give enough elementary knowledge of French and German to prepare a young man to take up for reference French and German text-books in the scientific courses of the college.

The requirement of an elementary knowledge of physics, and the requirement of the elements of chemistry too, I am glad to see insisted upon. Here also, the academic principals are right. These ought to be demanded as preparatory to any scientific course which omits both ancient languages. For one, I should be pleased, if they could be required even for a Latin-scientific course. In the college with which

I am connected, we propose to demand, not only for our English-scientific course, but for our Latin-scientific course, the elements of chemistry through the non-metals, and the elements of natural philosophy.

As respects the preparation in English, I could wish that we might in some way specify what should be the grade of rhetorical instruction. It is important, if young men are to come to college with some ability to use correctly their mother tongue, that they should be trained by the use of some really good text-book, and, to give my conception of the proper grade of such a book, I should be content with nothing inferior to D. J. Hill's *Elements of Rhetoric*.

The study of general history is one which I should urge in addition to the requirements recommended by the principals. On examining the printed slip which I hold in my hand, I find that the recommendation of the academic principals at first included in the requirements for an English-scientific course one year's work in general history. As such a scientific course requires no preparation in Latin or Greek, by all means let there be a requirement in history.

This ought to be demanded for the sake of the academic principals themselves. If there is one thing about their work which entitles this class of educators in our State to respectful consideration and sympathy, it is that, as matters are now arranged, there is so much of routine about the work that they do. As you broaden the preparation for college, just so surely you broaden the attainments of your principals, and the young men who come out from under the hands of those principals will be better prepared for college. Here let me say, by the way, that I hope to see the time when academic principals will have larger liberty of selection as respects the text-books used in preparation for the classical courses of our colleges. It seems to me that I could not condemn myself to a more oppressive, monotonous punishment, than to carry class after class, year after year, over the same books of Xenophon's *Anabasis*. Our fathers were wiser. I wonder that some preparatory instructor does not seek to supply the need of another preparatory text-book. If my duties allowed me the leisure, I should make the experiment myself. If these teachers had a wider range, they would be broader men for it. A young man might as well come to college with the *Cyropædia*, or anything that can be used to teach him Greek, as with the *Anabasis*. Variety for the instructors in our academies would give them breadth. It would be better for them, and better for the young men going to college, to have some knowledge of general history required for admission to a scientific course, if not to a classical course. I am sorry that the academic principals

struck this requirement out of their recommendations. We should not demand too much, if we should ask of all students entering college at least as much historical knowledge as would be implied in mastering that part of Fisher's or Weber's Outlines of History which brings one down to the period of the Protestant Reformation.

REMARKS OF PRINCIPAL A. M. WRIGHT.

MR. CHANCELLOR, LADIES AND GENTLEMEN.—These recommendations were taken up by the associated principals yesterday in a meeting called for that purpose; they were carefully considered and revised. During the discussion we were warned that it would not be wisdom to give too large a dose to the colleges. For that reason under the third head, one year's work in general history was cut off. We hoped to get a better standard than we have at present. Our friend from Madison University tells us we made a mistake in cutting off general history. But this arrangement has been made into a plan of four years' work, and it is found that it fills four years pretty full to take either one of these courses, the Latin-scientific, or number three, in which there is neither Latin nor Greek. I think that in these recommendations we have placed before the colleges a plan of work, a plan for admission to college, which they will find satisfactory if they will adhere to it. But if adopted, they should adhere closely to the requirements. It seems to me from observation, that college presidents are too tender hearted in regard to the admission of boys to college. A boy presents himself and fails to reach what we would call a satisfactory result in his examinations, but out of a little tender heartedness the faculty admits him on conditions, saying, "We hope to build you up young man and bring you to the standard," instead of returning him in his youth to schools of secondary grade. Now what we desire as principals of secondary schools and what we ask by these recommendations is, that boys shall be left with us until they have, as I will repeat what was said by Principal Smith, until they have reached a mature mind, sufficient to grasp what we call the college course of instruction. My experience has been, as has been mentioned by many of the principals of the State, that young boys having made up their minds to go to college go, and much to our surprise many of them stay. I certainly have had boys in school who have gone to college after coming to me for a recommendation, and to whom I have said, no, most emphatically. I frequently have young ladies and young gentlemen come to me for a recommendation to teach. I tell them they don't know enough; to stay and learn something before they teach. It is so with many of the teachers of our secondary

schools; they cannot recommend many of these young men to college, but still they enter and remain in college. That is our complaint. Now, in presenting these recommendations the principals of the schools stand, I think, unanimously in favor of having them, throughout the State, as conditions of admission to the freshman classes in colleges, whether in the art course or the Latin-scientific course, or any other course prescribed by our university. It is a very easy matter for colleges, to place upon paper in catalogues what their requirements are, but it is a more difficult matter to adhere to those requirements. I think that is where our complaint comes in. Non-adherence to requirements suggested, as between ourselves as principals of the secondary schools and faculties of colleges; not agreeing to a plan, and when we have arranged and agreed not adhering strictly to that programme. I desire to express myself thus although I have very few to send to college, not more than two or three, but I am sending young ladies to college as well. I find that by urging the pupils to stay with us a little longer before entering college, I have been able to raise the age of graduates from my institution, so that last year it was nineteen years six months; this year it is twenty years nine months—the average age of the graduates in a class of eleven. I think if we use our influence and the colleges stand by their admissions and adopt these recommendations—that's what we want—to adopt these recommendations, then we shall each of us have his legitimate work.

REMARKS OF PROFESSOR CHARLES C. BROWN.

MR. CHANCELLOR.—I wish to express my entire sympathy with the movement, which has been so well shown in the recommendations of the associated principals, and that of my college so far as I am authorized to speak. I have been a member of a committee of our faculty which has had this matter of the entrance examinations to the scientific course under discussion for a year past. We have discussed the matter carefully, and our statement of the case is almost exactly the same as that made here, though we were ignorant of the fact that it was under discussion by the associated principals.

First. Our requirements under the first head are, I think, the same as those desired by the association.

Second. Our committee went to work with the idea that we wished to bring the preparation for the scientific course up equal to that for the classical course, if such a thing were possible. We found that to make this possible the preparatory schools must be brought up to a more uniform standard. We know that there are a great many schools in the State, as the principals indicate by their recommenda-

tion, which are fully able to prepare their students in the work required by this statement; but we know of a number of other academies and high schools which are not entirely up to that grade, and we are glad of this movement because we think that under the united action of the academy principals and the colleges, the tendency will be to bring all academies up to this grade. The recommendation of our committee, which has been adopted by the faculty and board of trustees, was the same for the scientific courses, requiring Latin, as the statement here made under the second head, with the exception that we are not disposed to recommend French or German and physics, as they cannot be obtained from a number of the preparatory schools. We shall be very glad to increase our requirements as soon as it is possible to obtain students properly prepared in the additional branches from the academies. The requirements for admission to the scientific course not requiring Latin are the same as those for the course requiring Latin.

Third. The only course in our college which comes under the third head of this statement is my ~~own~~ — civil engineering, and I will say that I shall be very glad indeed to add trigonometry and solid geometry to the requirements for that course, as soon as it can be done with an expectation of obtaining students properly prepared.

REMARKS OF PRINCIPAL H. W. CALLAHAN.

MR. CHANCELLOR.—I belong in one of the smallest counties in the State, a county without a city. Nine students have gone to college this fall, only three of whom are prepared to graduate at any of the first-class academies in the State. This is what other principals have felt; that the students knew that they did not need to graduate; that two years work, or even one year beyond getting a preliminary certificate, was sufficient to enter them on a scientific course. This has come to affect the arranging the courses of study. If the principals wish to have a higher standard, the pupils leave before they are ready to graduate. If they make the standard low, then they are not fully prepared to graduate or enter the best institutions of the State. With regard to this first resolution, there was considerable discussion in the committee as to whether the last three words should be added — “or fully equivalent,” or whether we should not ask of the colleges that they demand of every student who had been in a course under the charge of the Regents, the full college entrance diploma, or be presumably unprepared to go on with the work. The exceptions were spoken of students who had nearly finished this work, but had failed principally on one or two subjects, and for that reason the last two words were added

to the first recommendation. Principal Wright spoke of the printed requirements of the colleges, being that which is covered by the recommendation, but the colleges were too easy in living up to them. Now, in this college entrance diploma, seventy-five per cent. is required for passing, and now in passing this resolution we must sincerely ask the colleges to demand rigorously seventy-five per cent. for the examinations which are placed on a par with this college entrance diploma. For the Latin-scientific course and the scientific course, I hold in my hand the two courses that the principals have laid out, covering all this ground. It has been carefully prepared, and gives three subjects for each term for a four years course in the Latin-scientific course. It was found that we could not take both French and German, without giving four studies a term for one year. It was found also that we could not give general history without giving four very strong studies for a complete year. So the French and general history were stricken out. Had I a blackboard I could put these courses before the Convocation, and you could see how we have arranged the work, and I feel sure you would be satisfied with it.

REMARKS OF BROTHER THOMAS.

MR. CHANCELLOR AND GENTLEMEN AND LADIES OF THE CONVOCATION.—It is indeed with some diffidence that I rise to express an opinion here, among so many members of years and wide experience, and it is only in deference to the gentlemen in charge of making this programme that I have agreed to do so. This is indeed an important question, as it serves to systematize the entire series of education from the beginning on which the colleges shall work, and serving at the same time as a term at which the academy shall end. One word I would say on this subject: I would base it on a principle, attempted I am sure by everybody, which is the principal object of all education and of college education, that is to develop the faculties of the student, and qualify them to make use of those faculties in after-life, so that when their *alma mater* introduces them to society she will not have reason to be ashamed of them, or they themselves have any reason to find fault with their own work. But beyond that it appears to me that we ought not to require so much for entrance into college as would leave but little to be done in the four years of college life. I value a high standard. I think we ought to leave nothing undone, not even to preserve the standard in this State, but even to raise it as far as lies in our power, and is consistent with the present wants and advantages of the people. But the intellectual development requires work, and as a gentleman from Buffalo yesterday said very well, after-life is perhaps

the principal thing, and it is only to that that the college course should be directed. For that purpose all the available time consistent with health and in the development of the physical man should be given to work in the college. Now there is a large amount of work to be done in the four years, and to do that we cannot consistently require a very large amount of work before. In reference to the first course of Latin and Greek work, that same gentleman from Buffalo made a distinction yesterday between reading the classics — reading the Latin and Greek as classics — as treasures of literature, and reading them merely to learn Latin and Greek. I think that with the entrance into the classic course in Latin so much should be required as would enable students to read the classics in a literary point of view; and, therefore, so much as will enable them to read Latin, simple Latin, without much difficulty. I see in this programme, also, that the scientific course — algebra and geometry — are put down. Well, if that means the entire full course of algebra and geometry, which it is customary in college, it certainly requires mature years to a certain extent, and cultivated brain and some share of ability to study the more difficult portions of algebra and geometry. The same remark I would make in regard to the study of literature before college, and chemistry and physics. If these things are studied to any great extent before college, why there is hardly any, hardly sufficient, left for the full, complete, thorough training in college, which is due them in after-life. They may study it to some extent as if it were a preparatory course. That would suit the requirements most admirably for entrance into college.

REMARKS OF PRINCIPAL D. C. FARR.

MR. CHANCELLOR, LADIES AND GENTLEMEN OF THE CONVOCATION.—There is one thing in this discussion that has been exceedingly pleasant to me, and I must say that I did not quite expect it, and that is the exceeding good nature on the part of our friends of the colleges. I had supposed that anything so radical, anything so entirely different from the established order of things, would call forth a severe castigation on their part upon us for our presumption, and I heartily rejoice to believe that they have passed through such a stage of discipline, and have cultivated so much patience, and have exhibited it here to-day. I believe that the men who represent them are worthy of a great deal more gratitude than some of us principals of academies have been willing to grant them. I believe that they understand most fully what the college is for; that it is for men, not for boys. And if they will only go upon that supposition and carry it out in practice, that is all we ask. We do not want, as friends of education, our colleges and

higher institutions filled with a class of boys; we want men of some maturity. We claim to be the pedagogues, the trainers of the children; we want that order distinctly for ourselves, and we do want that the colleges shall take them after they have been trained to a certain point, for instance, old enough to leave their fathers and mothers with safety. But I submit that in times past boys have gone to college and have been received there when it was not safe to trust them away from their parents. The place for boys is in the preparatory schools, and that work, I believe it is not egotism for the principals of the academies to say, that that kind of work can be better done in the academy than in the college. I should deprecate very much the academy attempting to make of itself a college, and have just as much right to deprecate the college trying to make of itself a preparatory school. Let these lines of division be closely, sharply drawn, and the colleges themselves will be more happy, and the academies will rejoice thoroughly. We have hard work enough to get students to fill our schools when we use all the legitimate means in our power to call them in; it is hard work enough to do that, if we do not have the colleges coming to them and saying, "Do not stay there, but come to us; do not stay down there in the lower, when you can have the higher; and think of the dignity and honor that comes to you from being counted a member of college." I believe those days are rapidly passing away, if not already gone, and I shall expect as the result of this conference to-day, good fruit. I believe that the colleges have the right and ought to have the right to say that the boys shall be prepared, either by man or by God. If there is a man that goes to the president of a college, a man to whom God has given unusual ability, and he does not quite come up to this standard, I for one would not say he should be sent back, but let him come in. But when they go there fitted neither by nature nor culture, I do decidedly object to their being taken in pell-mell, without any restrictions or limitations. Give discretionary power to the colleges; I do not believe they will abuse it, when they understand exactly that the principals are willing to do the work. But may it not have been the fact that heretofore they were not willing to do the work the colleges have required, and hence it was a necessity that the colleges should do it. May it not be possible that the blame is there? I am inclined to believe it is. I believe that the secondary schools of this State are able to meet reasonably well the requirements of our colleges. I believe they have the right to say to us, "You must do this work." When the principals are obliged to do it, they are going to do it.

REMARKS OF PROFESSOR J. R. FRENCH.

MR. CHANCELLOR.—I only desire to state the attitude of the institution with which I am connected, on this matter. I think we are in accord with this movement on the part of the principals. So far as the classical course is concerned, our requirements are just about what are here stated. When we come to the scientific course, the case is different. And I may here state, sir, that the scientific course with us is not a popular course. We do not advise students to take it, if they can do better; it was made to meet an emergency. In the class of thirty-one which graduated last year, we had if I remember correctly, but two graduates in the scientific course. The number of students in that course is few, and we desire to make them fewer, for the reason that the preparation is so slight that the culture represented by it does not equal that furnished by the classical course. We have made some attempts to introduce some of the subjects that are here mentioned as preparatory work in the scientific and Latin-scientific courses, so that graduation in the several courses, should represent more evenly the same grade of scholarship. We have thus far found it impracticable. We cannot arrange our work without enlarging our teaching force. There are only ten of us in the college of liberal arts, and we find ourselves very busy. If we introduce these subjects into the preparatory course, then we must, in college introduce other things, or other grades of the same subjects, and this requires a multiplication of classes. We have not been able to make such arrangements, although we would be glad to do so. As I said the scientific course was made to meet an emergency. Students come to us sometimes who, from advanced years, or lack of means, or late thought of entering college, have not the acquirements requisite for entering the classical course. Must they give up college culture entirely? They cannot spend the time that is necessary for this preparatory work—three or four years in an academy—and then four years in college. What is to be done? In order to meet such cases we have arranged the best course we could, saying to them, “we will do the best we can for you, although we do not advise it as the best course by any means; but rather if funds will warrant, or circumstances possibly permit, we advise you to go back to the preparatory school, get your Latin and Greek ready, take up the classical course and handle it strongly.” Our scientific course is well packed. It contains four years of solid work, but we are all the time suffering in it for want of this preparatory training, and we do not see how we can help it at present. If we could introduce all the subjects named here as preparatory to the scientific course, for example, as much time

would be required, as to prepare in Latin and Greek, which we think would be better. Nothing can take their place in broad culture. We do not profess to make scientists in our scientific course, we only do what we can to meet such an emergency as we have found.

REMARKS OF DR. N. T. CLARKE.

MR. CHANCELLOR.—I did not expect to take any part in this discussion, and, therefore, I shall cheerfully give place immediately to a signal from the chair.

I remember in my reading that in the early settlement of this country, the grants to the North Virginia Company and the South Virginia Company, made by James I., were separated by a strip of territory nearly two hundred miles wide, a sort of border-land, so that if either company should get off from its own territory it would not be likely to trespass up to the lands of its neighbors. So it came to pass that the border lines between these two companies like the line between our own State and Pennsylvania were never very well defined.

Now in a well-ordered system of educational institutions there should be a clearly-defined boundary between the secondary and the higher schools, or between the academies and the colleges, which in this country has never been established. The reasons for this are easily seen, mainly, however, from the fact that, in the early days of colleges, they had of necessity to prepare their own standards for college work, and so became, to a certain extent, preparatory schools. And also the academies being the finishing schools of the great mass of students in higher education had to embrace in their course much of the college work. These conditions and difficulties have continued in a greater or less degree through all our educational history to the present time, and hence we find no land-mark to show the proper field each should occupy.

Now we all believe that the colleges, academies and common schools have each their own proper work, and that our system of education would be greatly improved if these schools should confine themselves, as far as possible, to that which is peculiarly their own. Admitting that the work of the secondary and common schools is fairly defined, the question before us to-day is, how can the secondary and college work be better defined so that they shall not both cover to so great an extent the same field.

Two men graduate from the same college and in the same class; both excellent men and of good scholarship. One becomes a tutor in college, and the other takes the charge of a good academy, and as such teachers they enter upon almost precisely the same work. And it may be truly said that the work done in the academy is fully equal

in scope and value to the work in the college. Now if it is true that ninety-five per cent. of the pupils of the secondary schools never enter college, the academy principal is occupying a field of the highest importance, and he needs the stimulus of the higher department to give his school the character demanded by the thousands who can go no further in their educational work. To give all this higher work to the colleges would add no dignity or character to them, while to take it from the academy would prove their ruin.

The work of the college is in its plan a unit—to give the advantages of the higher instruction and training to men (not boys) who are beyond all need of elementary training in any field of study; hence they might, it seems to me, relegate most if not all of their freshmen work to the academies, and so be able to give their whole time to true college or university study.

The work of the academies is two-fold. It is preparatory to college to a very small number, and it is a completed work of general and higher education to the large number who cannot reach the college. The academies, therefore, should not be required to so much belittle their work as to make them only fitting schools for the poorer class of colleges. It has been among my duties for the last thirty years to find men from the colleges for our higher classical work, and as a general thing I have found those who, so far as scholarship was concerned, were satisfactory, but in mathematical or scientific departments I have rarely found them, except by special training, able to carry on the course of instruction laid down in our curriculum.

The secondary schools should all aim at a higher standard, even to that point which should relieve the colleges from any work in algebra, geometry, trigonometry, civil engineering (ordinary), and the natural sciences (elementary, and I do not mean by elementary, twelve weeks work), such as physics, chemistry, geology, etc., also physical geography, rhetoric, English and American history. I believe all this work can be well done by the academies and even more, and most of them are doing it now. And if the colleges would require this of the academies they would then have time to meet the larger demands, constantly increasing, which are now made upon them.

The boys go to college too early; they feel so, and are free to confess it, especially the scholarly portion of them. When they find themselves under the instruction of such men as President Anderson, President Dodge or President Dwight and the eminent professors associated with them, they feel that they are unfitted to profit as they ought under their instruction by their poor and fragmentary outfit in mental equipment.

I hope to see the day when a young man who leaves an academy and enters for the first time a college, shall feel that he is every inch a man; an honor to the academy that sends him and to the college that secures him, and who will give dignity and character to every department of college labor.

REMARKS OF REV. J. CONWAY.

MR. CHANCELLOR AND GENTLEMEN OF THE CONVOCATION.—I must say that I am rather surprised to be called upon to speak on this subject, as I am not a member of the committee and have no official appointment. But the Chancellor, in his kindness, asked me to do so, and I could not but submit.

I do not pretend to represent Father Antill, whose absence we regret. I am not prepared to speak of scientific courses, or of the teaching of the sciences in general. I do favor the teaching of science in the academy, and I do not believe that the amount required for the Regents' examination is exorbitant. I am also in favor of the study of history in general, and of English and American history in particular; and I should like to see the students, on entering college, well grounded in the English language and familiar with some of the master-pieces of our own literature. This latter I consider a necessary introduction to the study of English literature, as it should be pursued in the college department.

With regard to the classical studies, you will allow me a remark which has been suggested by the inspection of some of our college catalogues. In the catalogues of our most prominent colleges I see it put down as a requirement for admission that the student has mastered six books of Homer and the same number of books of Virgil's *Æneid*. Now, for my own part, I cannot understand how boys can be supposed to have read six books of Homer or Virgil within the short term of a four years academic course, considering the amount of time that can be devoted to these subjects. I know that in the best German gymnasia, students who have from fourteen to sixteen recitations a week in Latin and Greek, do not see a Virgil or Homer till their fifth year, and in this year they read, not six books of these authors, but perhaps one, or at most two books of them respectively. At Canisius College, where we follow more or less the same course of studies as in Germany, we are not able to put a Homer into the hands of a student till his fifth year, nor do we venture to introduce them to Virgil before that time. And yet, after six years of classical studies, they are able to come forward and explain and defend philosophical and theological theses, if not in elegant at least in fluent and tolerably correct Latin.

It seems to me, gentlemen, and I made the same remark last year, when called upon to speak in the conference of presidents, that in our academies, if we would teach the classics at all, we must insist more on the elements of the languages, accustom our students to accuracy—in short, do less and do it better. And in this opinion I think that most experienced educators will agree with me. We find that our young men, a very short time after they have left college, know little or nothing of their Latin and Greek, whereas German scholars, even at an advanced age, can make the freest use of their Latin and even of their Greek. Now the cause of this manifestly is that they insist on a thorough and systematic drill in the elements in those classes corresponding to our academic department, while we hurry the students slipshod over ground on which they are not prepared to tread. *Non multa, sed multum*, should here, if anywhere, be our leading principle.

I thank you, Mr. Chancellor, for your courtesy in asking me to speak, and hope the gentlemen will pardon my lack of preparation.

REMARKS OF PRINCIPAL G. C. SAWYER.

MR. CHANCELLOR AND MEMBERS OF THE CONVOCATION.—I am called upon merely to fill a gap, owing to one of the gentlemen being absent who was to appear in this discussion on the part of the academies. If the term "The University of the State of New York" is to have any meaning, it means, as the name implies, an endeavor to cover the ground of education so that the university shall act upon the college, the college upon the academy or secondary school, and the academy or secondary school upon the schools below. Therefore, anything that helps in any one of these directions, helps all along the line. Now in the discussion on the two papers in physics in these schools, it was said that some would pass one examination but did not succeed in passing the other. That reminds me of a remark made by a principal some time ago in a different connection, which was that the pupil who could not take the final examinations at the academy, would sometimes be able to enter some particular college, and not only so, but in my own experience it is sometimes an indignity to our course to note that persons who are willing to go through a classical course carefully and fully, in order to enter a college of the first class, will see others leave in the second year of the course and be admitted to some college. It seems to me that if there could be a consensus among the colleges of our State, so that none would venture to admit into its freshmen class a pupil who had not the college diploma furnished by the University of the State of New York, or had passed an equivalent examination,

things might be elevated all along the line. As to the objection that has been made to increasing the qualification, I cannot be at accord with any who would wish to shave them down rather than advance them. No one here can be a greater admirer of the results of classical culture. At the same time I think we should remember that the age advances, and in time outgrows, which in our fathers' days was best. It does not follow that what was the best education in the time of Erasmus, is the best education now. And I think it is even throwing discredit upon learning and education at the present time, merely to insist upon a certain quantum of classics, or a certain quantum of mathematics, so going on as though education was always to remain precisely as it has been. I would much rather take the view that the humanities of the present day demand a different sort of education from the past; I would wish that our colleges would set forth how the men of to-day are to be educated, how the boy is to be trained to become a man of to-day in the proper line of progress; and I think this is to be found in "keeping close," as Arnold, of Rugby, said "to the beating heart of your age." Let the colleges all set higher standards and require all the young men to come up to them. It is not too much to require the French and German in the classical course. History is best taught by epochs. If colleges will make strict requirements and keep to them, and now and then reject three or four unprepared applicants, that will do more good to the secondary schools than the talk we are holding here to-day. Then those you reject each year will go back to the secondary school; and no other college will admit them. If this were done the colleges will awaken all along the line, and the gentlemen of the colleges will keep the standards up with the humanities of this age, not of a past age; then I think you will find the secondary schools trying at least to come up with you.

The standard of modern education requires not merely the "humanities" of three centuries ago, but a training that shall be in accordance with the age in which we live. In this direction the colleges should show the way in the matter of requirements, and the secondary schools will gladly follow.

REMARKS OF PRESIDENT C. K. ADAMS.

MR. CHANCELLOR, LADIES AND GENTLEMEN.—It is with great pleasure that I come here to-day to meet with you for the first time; and I desire at the very beginning of the few words that I shall have to say, to express my gratitude at the feelings that have prevailed, and at the sentiments that have been expressed in regard to the relations of the

preparatory schools to the colleges. I hope, sir, that we shall have the pleasure of hearing from one or two of my colleagues in this discussion. The director of Sibley College, who is having much to do with the technical side of education in Cornell University, is present, and Professor Wheeler, the professor of comparative philology, who represents the classical or literary side of the University, is also here. I hope we may be permitted to hear a few words from them.

I think, first of all, I ought to enter a word of protest against an opinion which seems in some measure to prevail, and to which allusion has been made on the part of one of the speakers. I refer to the impression that there is no general and substantial holding to the requirements that are published by the colleges and universities. I, of course, cannot speak for other universities and colleges than the one which I represent, but for Cornell University I can speak with confidence. We require what we profess to require. It is true that in some of the departments the requirements may seem to be not very high, but that they are as high as the schools at present will bear, a few facts, I think, will be sufficient to show. It has been thought best to admit without examination students bringing to the university the diplomas of the Regents, and the diplomas of high schools. The reason for this practice is the fact that Cornell University is in a very important sense a State university, and it is our belief that all the schools of the State should be bound very firmly together into one common interest. But while we anticipate not a little benefit to the school system of the State from this practice, we know that the system must be carefully guarded or it will result in abuses. We try to put all needed precautions about the system. The pupils of the high schools or academies are not admitted on diplomas till we have examined all the evidence we can get, through catalogues and otherwise, in regard to the character of the school. We believe that the system, on the whole, is beneficial to the cause of education. But we are constantly reminded of the fact that the grade of instruction in the preparatory schools, however excellent it may be in many cases, is sometimes very deficient. A few figures, I think, will be enough to convince you that this is the case. Bear in mind that there three ways of admission to the university. First, by examination; secondly, by Regents' diploma, and, thirdly, by diplomas or certificates from approved high schools and academies. Now what has been our experience? At the beginning of the past year the number admitted to the freshman class was exceptionally large, some 340. In the course of the year a very considerable number have failed to keep up the work so as to justify us in allowing them to

go on with the class. At the end of the first and second terms as many as twenty-eight were dropped from the class because they were unable to keep up with the work. An inspection of the list of those dropped shows some interesting facts. Of these twenty-eight who failed, one had been admitted on certificate from one of the New York State Normal schools; four had been admitted on diploma from high schools in New York, six on Regents' certificates, seven on certificates from other colleges and preparatory departments, eight on certificates from approved private schools, while only two belonged to the large class admitted on examination at the university. I would not infer too much from these somewhat surprising but very interesting facts. But we are at least justified in the inference that if the theory is to be maintained that the university should begin where the high school ends, our examinations are quite as severe as the general conditions of the high schools and academies will justify. Until the students come to the university with a more *thorough* preparation in what they have taken, it is at least questionable whether a greater number of studies should be required. If we are to establish and maintain a common interest throughout all the grades of education in the State, we must always keep in mind that one grade must begin where the grade below ends, that there must be no yawning gap between the two.

Another important fact must not be overlooked. There has been a manifest tendency within the past twenty-five years to increase the age at which students shall be admitted to college. The average age at the present time of those admitted at the larger universities is about nineteen years. Classes at graduation average an age of about twenty-three. This is several years older than was the average fifty years ago. This tendency is the result of the crowding of so many things into the preparatory schools, and one of its influences undoubtedly has been to diminish the number of those going to college. On account of this result the tendency has been deplored by many of the most prominent educationists of the country. But unless this tendency is to be crowded still further, we cannot very much raise the standard of requirements, unless we can in some way raise the quality of the preparatory instruction.

Another difficulty is the fact that Cornell University consists in part of technical schools, which are to all intents and purposes, professional schools, and not schools merely preparatory for other professional work. But it is not easy to adapt the grade of preparation to the requirements of these schools and make it at the same time conform to the kind of preparation required for the other schools.

Now, having said so much in regard to some of the obstacles in the

way of uniformity, I wish to express my hearty sympathy with the general tenor of this movement. I had the pleasure of being present, and of taking part in the deliberations of the associated principals, in the holidays, at Syracuse, and I there expressed the opinion that it is indispensable to the best interests of education in this State that we should come to an understanding as to what colleges should do, and what secondary schools should do. I came from a State where such an understanding has been reached, and the result has been not merely to increase the efficiency of the secondary schools, but also to increase the strength of the colleges and the State University. It should be so here. We have all the machinery for it. The existence of the Board of Regents in this State furnishes appropriate means for bringing these two together. We ought to meet in a conciliatory spirit. I deplore the fact that there is no organization of the college authorities that will enable us to come to an agreement as the principals of the schools have done. I regret that there seems to be no way I can meet the presidents or representatives of the faculties of the other colleges and universities of the State, and therefore that we at Cornell University at present have to grope our way alone. I wish there was a method by which we could meet representatives of other colleges, and so far as we have courses in common, reach an agreement as to what preparatory studies should be required. I can assure you that if it is possible for the colleges of the State to agree upon what shall be required for admission, we shall welcome such an agreement and favor it in every practicable way. Since I became connected with Cornell University, I have again and again urged a consideration of this matter. The question has been brought before our faculty, and at the instance of the faculty a committee brought the subject before some of the prominent teachers of the secondary schools. As a result, we have added very considerably to the requirements for admission to the scientific courses, and we purpose to make still further additions. Last year a committee of the faculty had a conference with a committee of superintendents for the purpose of ascertaining whether we might not make certain additions to our present requirements, especially in the scientific courses. The answer was favorable and the result was that we at once gave notice that solid geometry would hereafter be required. That additional requirement goes into effect for the first time at the beginning of the coming fall term.

Mr. Chancellor and gentlemen of the Convocation, I thank you for the opportunity of making these remarks. I fear I have spoken incoherently, for I did not know that I should be called upon at all.

I assure you, however, that I shall join heartily, not only for the university I represent, but also for myself, in doing whatever is practical to bring these two parts of our educational system together; an object I think indispensable to the best interests of education in this State.

REMARKS OF PROFESSOR, BENJAMIN I. WHEELER.

MR. CHANCELLOR AND GENTLEMEN OF THE CONVOCATION.—I arrived just in time to be told that I was expected to speak a word in behalf of the chiefest of sinners, but being somewhat of a novice in New York educational affairs, and a stripling withal, I seriously doubted whether I was the proper man to undertake so great a defense. I am therefore very glad that our president has had the first word. There are reasons why we might be thought to be great sinners, when we do not mean to be, and, if, gentlemen, you knew how earnestly these sinners were seeking the way of truth, I am sure you would gladly give us a sympathetic hearing.

The position of Cornell in reference to the question of admission requirements, may be easily misunderstood. I think it has been. A prime occasion for the misunderstanding lies in the peculiarity of our college organization. In addition to the courses of study which we call "the general courses," and which approximately correspond to the usual courses in the older established colleges, we have our so-called "technical" courses, comprising the courses in mechanic arts, in civil engineering, in architecture, and in pharmacy, and these courses cannot be regarded as in any way falling within the provisions of the recommendations now under discussion. These courses are not believed, for the present, at least, to require that refinement of preparation which is required for the distinctively literary and scientific courses. They never will come to require the *same* or a *like* preparation. When fully developed, their position in the educational scheme will correspond to the distinctively *professional* courses. Our position is, therefore, an extraordinary one, and in what I am about to say, I shall speak only for the so-called "general" courses, viz., the course in arts, leading to the degree of A. B., the course in philosophy, leading to the degree of B. P., and the courses in science and letters, leading to the degree of B. S. or B. L. In other words, we can discuss with you to-day only our "general" courses. In regard to these we are in an embarrassed position, and we need help. The requirements for admission to these various courses have grown up very much as Topsy did. We have the old traditional, most purely educational course in arts. It is pretty well understood what usage requires for that course. We have adopted it in the main. It is the new courses that make the diffi-

culty; they present an emergency, but according to my profound belief, an emergency that has come to stay — a permanent emergency. We must meet it. Admission to our course in arts, virtually requires two more years of preparation than the admission to the course in letters. Many undertake the former, and then if, at any examination they fail in Greek, slump down one degree and take the course in philosophy. If they then fail in Latin, they slump down once more, and enter for letters. You will surely grant me that this grievous situation of things must be as unpleasant for us as for the principals of the schools. We are in the same box together. We must co-operate in helping ourselves out. I believe you can count upon our doing our part. I know that our president in particular, is earnestly desirous of an harmonious co-operation with the principals. I see no reason why we should not now proceed to make definite and permanent arrangement for meeting the definite and permanent emergency, which the change of educational standards has planted squarely before our faces; and I have no hesitation in saying that the specifications presented to-day by the associated principals, seem to me an eminently sensible and proper basis for such an arrangement. We must not, however, put too much faith in specifications. What we need most is not substance or quantity. We want quality of preparation. We want men who, in the estimation of the teachers of our high schools and academies, are prepared to go on with our college courses — men whom we shall afterwards find to warrant the recommendation the teachers have given them. We shall always find it more or less difficult to agree upon exact and specific terms of admission, but I look forward to the day when we shall not insist upon so and so many books of such and such an author, so and so many pages of the *Anabasis*, so and so many propositions of Euclid, but shall rest upon the conscientious judgment of competent teachers that their men are fitted for our work. Then we can stand safely where the German universities stand to-day, resting with their whole weight upon the noble foundations laid in the German *gymnasia* and higher *Realschulen*.

REMARKS OF PROFESSOR R. H. THURSTON.

MR. CHANCELLOR AND GENTLEMEN.—It is with some embarrassment that I comply with the call made upon me to take part in this debate, for I feel that I am, in some sense, outside your ranks. I am, I regret to say, not an educator, but simply an instructor in a certain restricted field of work.

We are compelled at Cornell University, as already stated by Professor Wheeler, to draw a dividing line between two distinctly, charac-

teristically, different parts of the university work. Those who know anything of the founding of the university will remember that it was one of those institutions which were founded in part upon funds furnished by the general government, on the condition that the States accepting those funds should establish colleges in which "the leading object" should be the instruction of their students in such branches as relate "to agriculture and the mechanic arts," the promotion of the useful arts. In carrying on that work which is thus made the essential purpose of the existence of the university, we are compelled to place beside the old curriculum of earlier schools a new curriculum and new schools, differing essentially in method and purpose from the old. We pursue agriculture as a business and the mechanic arts have developed into a profession, and our schools of agriculture and the mechanic arts are professional schools. The nature of the work done is so very different from that performed in the literary departments of the university that we are compelled to demand quite different preparatory work.

In engineering we lay out courses of instruction which lead to a certain very definite result; in the other departments we prepare courses constituting a broad, a liberal education. In engineering we usually distinguish—or at least I must distinguish—very carefully between the preparation I would desire and that which I may exact. I should *wish* the student to come into our courses already educated and liberally educated, but I can *exact* such preparation only as is needed to enable him to take up the professional studies of which the course is made up, such as will enable the man to go through successfully, taking the essential studies leading up to the work, the practical work, of his profession. I should *desire* him to acquire just as complete and liberal an education as his means and time allow; to obtain his education before undertaking professional studies. I would demand a good English high school education, and a very thorough preparation especially in the mathematics as essentials. I would urge every man to secure a broad, liberal, classical education, if possible, before coming into the technical courses; but it is obvious that these engineering courses must be classed with those of the law and of medicine; and it is as evident that we have no right to attempt to exclude a man from a profession simply on the ground that he has not had time or money sufficient to enable him to acquire a liberal education.

But it may readily be seen that if an able man should enter upon his professional course, having already acquired a good liberal education, as such men sometimes do, as such men are more and more commonly doing, he would have a vast advantage over his less fortunate

fellows. We cannot, however, compel him to submit to examinations suitable for entrance into the literary courses, but must content ourselves with advising him to complete those courses before coming to us, while we can only exact of him such preparation as will enable him to safely enter upon the professional course. If he can secure a good education, as well as a satisfactory professional training, he will fare the better for it in "the sequel of his life," as Paley says.

Our methods of work at Cornell, it will be now readily seen, must be determined by consideration of all these novel conditions. Mr. Cornell, having presented to the institution the nucleus of the great endowment which it now holds, said: "I would found an institution in which any person can find instruction in any study," and the law of congress compels us, absolutely, if we would not forfeit our endowment, to give such instruction as will enable graduates to pursue successfully the business of agriculture, or to enter into either department of the engineering or mechanical profession. We are to offer courses of liberal study; but we *must* also place beside them these professional schools. We must *exact* of those entering these schools just such preparation, and no more, as is essential to the successful prosecution of their special work. We invariably *advise* every applicant to get as much more as he can.

In one direction, we are looking for great improvement in preparation. That is in the mathematical studies. They form the leading element of our special work, and are essential to its success. We seem to have reached a limit in this direction, just now; and it is the unanimous testimony of our mathematical faculty, that it is very difficult to secure good training up to that limit. Just as soon as students come to us properly trained, up to this point, we shall endeavor to secure something more, raising the standard cautiously as circumstances permit. Our final limit is set by the fact that, in this country, at least, it is expected that young men will be prepared to go into business, as a rule, at about twenty-one years of age. That means that the college course should be so arranged as to begin at about seventeen and end at twenty-one. We must ask: How much can be done with the average boy between the age at which he enters the primary school and that at which he should leave the preparatory school, say somewhere about sixteen or seventeen? What can the college do for him in the interval between that age and twenty-one, in the four years available for him before he is turned out into the world?

It seems to me that this is the whole matter in a nut-shell. Such questions are not to be decided, of course, by discussion, but by experience and by comparison of experiences. Such meetings as this,

the progress of which I have observed with very great interest, will, I am sure, ultimately lead to conclusions both definite and satisfactory; conclusions such as will enable the colleges and academies to work together in perfect understanding and harmony.

REMARKS OF PROFESSOR G. B. HOPSON.

MR. CHANCELLOR, LADIES AND GENTLEMEN.—I did not know at the time I was appointed as the representative of St. Stephen's College, that the principals of academies were to present any particular recommendations for us to discuss to-day, but supposed, as the programme indicated, that we were merely to meet in conference upon the general subject of requirements for admission. At St. Stephen's we have but the one course in arts, and as the principals propose to leave that as it is at present, we have no castigation to administer to them. But, sir, I would like to make a few remarks upon the general subject. The multiplication of colleges in this country and the consequent competition for students, have tended to elevate the standard of scholarship, and to increase the requirements for admission. While that is beneficial, in so far as it promotes sound scholarship, I think it has had its disadvantages in excluding from our colleges many young men of limited means who have not been able to give the time or the money which these increased requirements demand. If double the requirements are on the catalogue than were there twenty, thirty or forty years ago, of course it takes double the number of years to accomplish them. In Yale College, as a writer in one of our periodicals has shown, by comparing the catalogue of last year with one of twenty years ago, the student seeking admission to the Freshman class must know as much Greek, Latin and mathematics as a Junior did twenty years ago, and at the completion of his Sophomore year he must have read twice as much as he read during the whole college course before. I am told that at Amherst it is the tendency of many students to leave at the end of the Sophomore year, as they have not the time or money required to complete their course. As has been remarked here already the age at which students enter college has been greatly increased, so that whereas thirty years ago it was no uncommon thing for students to graduate at the age of nineteen, few now enter college before that time. But, sir, we ought not to forget in all these discussions what the object of education is. I think all who are present here will agree with me that it is not to fill a man with a certain number of facts merely; it is not to cram down the intellectual throat as much as it will hold; it is not to make of each individual a walking encyclopedia, but to train and develop the faculties and powers of the mind so that

he may be able to grapple with the difficulties of life, to solve its problems, and to be able at any moment to apply all the powers and faculties of his mind to any subject which may be presented. We ought, sir, to deal with the mind somewhat as we do with the body in its cultivation. If one purposes to engage in any trial requiring physical strength or prolonged endurance, he does not content himself with developing just the muscles to be employed in that feat of strength or endurance, but he endeavors to tone up his whole system, and to employ such means as will best tend to promote his physical strength. Now, sir, it seems to me that is what we ought to do in the cultivation of the intellect. We ought to strive to strengthen the weak parts, tone up the whole system, and improve the powers and faculties of the mind, so that, as I have said, we may be able to use them in any emergency that may be required. In regard to the details, while we accept this which is suggested by the principals of academies in regard to the course in arts, yet I might say that I think that in other States, in some institutions, too much is required. When a college demands of a young man seeking admission to the Freshman class that he shall be able to translate at sight any ordinary passage of Latin or Greek, or that he shall be able to take a page of English prose, and translate that into idiomatic Latin or Greek without the aid of a grammar or dictionary, I think that college is requiring too much. They are requiring something that few of us at the present day could do, although we might have been able to do it some years ago. A boy to enter the Freshman class need not have advanced so far, nor should the preparatory school be required to do the work which belongs to the college itself. I might ask of the academies that they drill our students more upon geography, especially upon ancient geography. I think there is no one thing of which candidates for the Freshman class are so deplorably ignorant. Some of them are not aware of the difference between Tiber when spelled with an *e* or a *u*; they put Galatia in Gaul, and make Asia Minor a convenient dumping-ground for everything that cannot otherwise be disposed of. Many of these tangled mazes are straightened out as they read geography and history together during the course. But if this work were done more thoroughly in the preparatory schools, it would relieve them from it when they reach the college course, and they could get down to other work. I think also, sir, that in the course which is laid down and which we have adopted, there seems to be a disproportionate amount required in Greek and Latin. Leaving out of mention now the grammar, prose composition, geography and history, of which about an equal amount is required in either course, students must translate in

Greek three books of the *Anabasis* and perhaps three of the *Iliad*. In Latin they must be prepared on four books of *Cæsar*, Virgil's *Eclogues*, six books of the *Æneid*, six orations of *Cicero*, and *Sallust's Catiline*. While it is comparatively easy for the student to get through his Greek in the preparatory course, it is not so easy to get through his Latin.

REMARKS OF PRINCIPAL H. P. EMERSON.

MR. CHANCELLOR AND GENTLEMEN OF THE CONVOCATION.—This subject has been looked at already through so many different eyes and from so many different points of view that it is hardly necessary to say any more, but concrete examples are sometimes more suggestive than abstract theories, and I am going to give one or two examples which I have had to deal with in the past year. Last September a young man came to me and made the rather unusual request that he be allowed on entering the school to study algebra and geometry and nothing else. I told him I did not see how I could allow him to take simply those studies without establishing a very troublesome precedent; but he insisted and dogged me about for a few days and finally in the midst of the great hurry of the opening year, I told him if he thought these studies were what he wanted he might go ahead. I heard frequent complaints about him, that he was negligent, that he was failing to do his work. At the end of the term, he failed in both algebra and geometry. He then made the unusual request that he be allowed to go on the second term with the geometry he had failed in and also take up solid geometry. I thought I must draw the line somewhere and I told him I would not allow any such thing. If he wanted to stay at school and review the two subjects, he might do so. This he did. When the examination came in June he was absent. I inquired where the young man was and was told he was taking the examination for Cornell University. In the course of a week or ten days he came to me and asked for a testimonial; he said it was necessary to have a testimonial. I told him very frankly I could give him none. His record had been a most slovenly one all through the year, with cause for frequent complaint on the part of his teachers, and that I could not commend him as a result of our school work, and that I did not wish him to go forth with the seal of our school upon him. And then, figuratively speaking, he snapped his fingers in my face and said, "If you don't want to give me a testimonial, plenty of others will." He left me. I have no doubt he has his testimonial by this time. That is one of the cases, perhaps an aggravated one, but it represents a distinct type of students we have to deal with from year to year, scholars who cannot possibly be any help to any institution.

It seems to me it is no argument in these days of free schools to say there are a class of scholars so poor they cannot afford to prepare—to take the preparation which is necessary; that we would like to have them take it, but cannot insist upon it; when the State pays millions of dollars, when Buffalo alone, pays \$350,000 annually for education, it is out of place, without much ground of substance or fact, to say a scholar, after doing one year of slovenly work, ought to be admitted to any course in any university and be allowed to call himself a student, and to wear his tall hat and to carry his cane in the vacation in the streets of Buffalo as a college student, in spite of all the wasted opportunities to get an education if he wanted one. Such scholars are not fit to represent a college, are a drawback and encumbrance to any college if they get in; so it is an advantage not only to the college, but to the secondary school, that they be kept doing the work in the lower school where they belong. The class of scholars I speak of are shirks. With those scholars of perhaps more than ordinary ability, who wish to get into college early, who would leave us before the completion of the course, I have no fault to find whatever. I simply find fault with that other class of scholars I have referred to. When we put on the pressure, to make them do the work as they ought to do it, then I don't want them to slip through our fingers and turn up in college. It is not best for us nor the college.

I do not wish to do any dogmatizing in regard to the precise work required. I only wish something may be done so that the class of scholars I speak of shall be cut off. It seems to me it tends to injure the colleges in the eyes of the undergraduates. What do you suppose scholars who are laboriously going through the school, taking their course before going to college, what do they think when they see these scallywags coming back from the colleges? It brings the college into reproach among those young people. I don't suppose that the college I mentioned is the only offender; but we feel it in Western New York because that institution is popular there, and its popularity is deservedly on the increase. This is why I hope in the future to see the bars put up a little. I find that during the past thirteen years I have been teaching in Buffalo, there has been a great change in this respect. A much larger proportion of young men go to Cornell from Buffalo. Distinct scholarships are more contended for. All this shows the rising popularity of that institution. I have no doubt that there are some small colleges in this State that are just as great sinners, as great as their size will allow them to be, but we feel this one, this sinner that is great in more senses than one. I don't care for details—forty or fifty pages, more or less—I do respectfully ask that this class

of scholars I have spoken of, that I know are unprepared to do efficient work, be barred out.

President Adams.—I beg to call attention to the fact, that Principal Emerson did not state whether this student got into the university or not.

Principal Emerson.—That I cannot say.

REMARKS OF PROFESSOR F. P. NASH.

MR. CHANCELLOR, LADIES AND GENTLEMEN OF THE CONVOCATION.—I regret that circumstances induced the gentleman who was a delegate to the Convocation, to put into my unworthy hands the task of presenting these views. I shall be, however, very brief, and endeavor not to occupy the time of the Convocation with points that have been gone over before. I wish to say, as in duty bound, for the position which our college takes—and, so far as I know its history, has always taken—with regard to these standards of education, that it was an immense relief to me when I saw the slip which was handed out yesterday, containing the resolutions agreed upon by the associated principals. I had feared that there might be some weakening on the part of some of those who came here under a sense of the unquestionable difficulties of their work; and I was delighted to find that the old standards were maintained. The spirit of noble self-sacrifice which is implied in such an effort, in the circumstances in which many schools are placed, is the best earnest to me that the standard will never be allowed to recede from its present advanced position, but will be pressed forward. Now it has been said here that one result of the advancement of the standard for admission to colleges was that fewer men went into college, and I desire to speak with the utmost modesty on a point, in which, if I understand the matter rightly, so high an authority is opposed to the view which I am inclined to take. I am not inclined to believe that too few American boys go to college. I think that the probability is that too many go to college. It is not worth the while to pursue preparatory education—for such, after all, college education is; it is a proper preparation for the learned professions and for the pursuit of learning in general—it is not worth the while, I say, to pursue such an education unless you pursue it to the end in view; unless you make a complete thing of it; and of the number of young men in America who go to college, the majority might as well have stayed out, for all the preparation they have got there for ultimate, consummate scholarship in any direction. And therefore I cannot regret that standards are to be kept at the point at which the associate teachers are willing to keep them. There is another consideration which makes me very

glad of the position which the principals have taken; and it is this, that the experience of mankind shows that when a standard is set at any given point, it is only the advanced guard that are about that standard, and not the bulk of the army. You cannot get a large body to come up to the standard. It is therefore only the standard of the exceptionally good scholars; and with that we must be satisfied. I don't think a greater misfortune could happen to the education of this State than to step backward, and to retire from the position which the Regents have taken in regard to the preparation for the college course.

Another point, I would make — I speak particularly of the college with which I am connected — is that when men come to us with the present requirements and when they don't bring a college certificate, they occasionally get through our examinations with a fair mark, so nearly what we require, that we do not feel like turning them away; yet, all through there runs an element of incompleteness and imperfection which we exceedingly deplore; and this element of incompleteness is merely the result of undue haste in their preparation. I have often said to principals of academies that I could not see in what respect the interests of the colleges and the interests of the academies were antagonistic. From any point of view it must be, in many respects, the interest of the academies to keep the young men as long as it is necessary to give them proper preparation. I cannot conceive of any point of view in which that would not seem to be the interest of the academies. On the other hand it is our interest that men should come to us prepared with the requirements which our catalogues and which the Regents themselves have set, and this preparation should be so complete that we may not have to spend the time that we have them under our hands in relaying or confirming the foundations of their knowledge; that is as it were in building the structure from the roof downwards.

One more point and I have done. Mention has been made here to-day of the results of competition as raising the requirements of the college education. That is in a certain sense true no doubt. The public is not satisfied now with the things which it professed to be satisfied with half a century ago; but one result of the competition among colleges, I fear has the opposite tendency, of degrading the actual scholarship of the men who are admitted to the colleges; I refer to the fact that there are colleges in and out of the State which practically receive everybody that comes, finding a place for all and making no distinction that amounts to anything, between the position of men admitted over the wall and men admitted through the gate. Now the result of *that* is, that those colleges where the standard is

maintained conscientiously, suffer for it. It is within my experience that a young man has come to our college from a school of the State; he has been found imperfectly prepared and not admitted. We have been told that if we did not choose to admit him, such and such a college was ready to do so. Now it makes no difference with us, and I hope it makes no difference with the respectable colleges of the State, whether other colleges let in such men or not. We don't want them; if we were not going to have anybody else we would not want them; but we can see very easily that such competition does not raise, but lowers the standard of scholarship for admission to college. Our position therefore is (I speak perhaps more for myself than I am warranted to say in the name of the college, but I speak for some at least of my colleagues, and I don't know but I speak for them all) that we not only are glad to have the standards kept up as high as they have been now placed, but we go further; we should like the Board of Regents, or whatever body might be hereafter authorized to do that sort of work (and so far as I know the constitution of the Board of Regents it is within their province) — we should like to have the Board of Regents not only examine for admission to college, but examine also at the other end of the college course, in order that those colleges which are ready to do their duty, might, at any rate, after they had done their duty, find that they stood in a better position than those colleges which had not done it. We are not only willing to have the entrance examination, but if the better colleges in the State agree with this opinion, we should be glad to see similar examinations by the Regents instituted either as a preliminary step towards a degree, or as an alternative way of obtaining it — in short that the Regents should have the right to examine for all ordinary degrees, of A. B. as well as for the degrees in all other courses.

With these remarks, I thank you for your kind attention.

REMARKS OF PRESIDENT J. M. TAYLOR.

MR. PRESIDENT AND MEMBERS OF THE CONVOCATION.—At a meeting of a small number of college representatives yesterday afternoon, it was suggested, in addition to the opening of this discussion on the side of the colleges, by Professor Andrews, that I should attempt at the close of it to sum up the various points made for the colleges. I see comparatively little use of that, considering the clearness of the discussion and the fact that it has confined itself so generally to what is set before us. I think it has been refreshing for the representatives of the colleges to have the tables turned upon them in the way they have been turned by the associated principals of the State. I have been

reminded, as I listened, of the way in which one put the familiar line of Burns:

"O wad some power the giftie gi' us
To see oursel's as we see ithers."

We, in the meetings of our faculties, have been, I am sure, in the habit of discussing this question from a little different point of view from that thrust upon our attention this morning. At least I never before heard the necessity of raising the standard urged by the schools upon the colleges. It has been my fortune always to hear the colleges urging upon the schools that they should do higher work; and I have heard the statement on their side that if the colleges would only pull together they might have a higher standard in the schools. I never before heard the schools in united conclave tell the colleges that the great necessity in this matter is that the colleges rather than the schools shall advance. I thoroughly sympathize, so far as the proposition is concerned, with the effort made by the associated principals of the State, to bring to the attention of the colleges, a subject which the colleges themselves have neglected. I am sure that we who represent the colleges here to-day, recognize that the great mistake in this whole matter is the fact that we have not come here with the formulated opinion which has been presented by the representatives of the schools. I heartily echo the sentiment of President Adams, of Cornell, that the college officers, the representatives of the colleges of this State, should have some union similar to that of the principals, which should discuss these matters of common interest to the colleges, and so formulate them that we could at any such gathering as this, meet upon some common platform. But, as a matter of fact, we speak individually. We are at a great disadvantage as compared with those who speak collectively.

If I may refer to these points in the way in which they have been submitted, the representatives of the colleges to-day have certainly met the representatives of the schools, equally on the first point. We are not only willing to have enforced the requirements urged, but some of us ask much more. For instance, in regard to certain lines, in which, if I understand the standards of the Regents, much is not now demanded, some of the colleges are declaring, that unless they get something more than the Regents' certificates now offered, they must ask supplemental examinations of the students who enter our college on such certificates. We, at Vassar College, at least, are doing this in the modern languages, and I am sure there must be other colleges in the State which are demanding what is not offered on the programme of the Regents, if this short paper before me covers the demands for the

Regents' certificate. We are extending our demands, and during the coming year propose to extend them still more. I have no doubt myself that the schools of the State will try to meet at once any demand made by the colleges in this direction. In many of them more work is done in language than is required by most of our colleges for admission, but not in schools in general; but can we gain, not from a few schools, but from the schools generally, the sort of preparation we ask in the languages? Take Vassar College for example, Greek has never been required for admission. We have always had a considerable class of well-prepared students in Greek, thanks to our secondary schools, and the Greek course is as extended as that of any other college. We have our classes in Homer, Plato, the Nicomachean, Ethics and the Tragedies of Sophocles, Æschylus and Euripides. But we do not require Greek for admission. We have required German or French as a second language if the student did not bring Greek. The preparation has not been any stronger than is asked for on this paper, and yet we find it difficult to have our demands met. But we propose to raise our standard in French and German next year to the level of the demand that we make in Greek. That is more, gentlemen of the associated principals of our schools, that is more than is demanded by your programme, that is more than you offer to us. Our question is, will you give us what we ask? Will you train our students so that they can come to us without conditions?

In regard to the second line of work proposed. As in the first, the tendency of our speakers here to-day has been to demand rather more than less for the degree in arts. So in regard to the Latin course in science, the tendency has been to ask for more. And a question occurs to me in regard to this offer you make concerning physics or chemistry. I have small personal interest in the matter at present, yet I have considered the desirability of establishing such a degree in science in Vassar college. Are many of the schools in this State qualified to give the instruction recommended by the associated principals? Have they the apparatus, the laboratory, can they give any better instruction in physics or chemistry than could be given in most of the colleges of the country twenty years ago? If you cannot, it is not worth the while to give it. But I still ask whether it is true of many of the schools of the State, that we can get the preparation in science from them that we must have if we accept these conditions which have been set before us by the associated principals? So in regard to French and German as substitutes for the Latin course in science. If our colleges are to receive these from students for the scientific degree, it seems to me you should demand more than you ask, that you should ask more French

and German. It does not seem to me a thoroughly worthy thing to give the same degree to a man who brings only a mere smattering of French and German, and we know what a smattering means as a rule, as to one who has entered upon scientific study with the full preparation of the Latin course. I say admit no man to college if he cannot keep up with his work. Admit him if he is matured enough, if he has intelligence enough to do the work offered; call him a special student, but do not give him a degree; do not put a premium on that kind of ignorance. It seems to me the associated principals ought to ask rather, if we are not to require Latin for this scientific course, that the French and German should be increased; that not a single year, but at least two years of these studies should be required by our colleges as an equivalent, if a man is not to offer Latin, or Latin and French.

One more point in connection with these remarks. I do not think I understood the point one speaker made this morning in connection with the reduction of our overcrowded courses by the addition of physics and chemistry to the course. I probably misapprehended the point. It seems to me there is a certain danger there, which every man feels, the danger of introducing too many studies, of giving a smattering instead of thorough training; the danger of stuffing our students with a large number of facts, instead of training the faculties and powers, so that whatever they may be called to do they can perform it. It seems to me that there is just that to be feared in introducing more of these courses. Yet I have more confidence in the judgment of the men who debated this matter, than I have in my own. It may be that I am mistaken, but the suggestion brings to my mind the grave danger of crowding our college courses.

Another suggestion in criticism of this third point, the large increase of mathematics. It is a question of some practical importance. If you require these students for the B. S. degree, already limited in their general preparation, to pass through the mathematics now required for the freshman year and part of the sophomore year, before entering college, you have really specialized them upon one branch when you might have given them larger fitness for their work, by giving them more history and more language, scientifically studied, as it ought to be studied in our schools, in place of the larger preparation in mathematics, which they are bound to take in our colleges anyway. The criticism is that they are ignorant of their own literature and their own history; those branches that really broaden men and educate men; that the high schools of the State will do better if they broaden them by a scientific study of history and language, and send students into college to study their geometry, their trigonometry and their

higher branches of mathematics. From what I have known of students in general, I should say that it is this larger cultivation of mind they need rather than the particular drill in some special science.

This then seems to me the summation of the whole matter; in the first place, we cannot go back of the point we have reached in this present discussion. The colleges and high schools have looked into each others' faces to a degree that has not been true of them in a long time, perhaps, in this conference; they have discovered failings on either side of this great work which they carry on together; they must go on and reach some definite conclusion upon these matters, and the representatives of the colleges must be forced, and I am glad to think that this will be one result of this discussion which has been brought on by the associated principals, that the representatives of colleges will be forced into some sort of union for the discussion of these very questions that have been presented here to-day; that on the basis of that union we shall be able to meet at the Convocation next year, or at some subsequent time, and agree together *as representatives*, upon some such platform as this which has been suggested to-day. And if I were the president of Cornell University, holding the views that I know are held by President Adams, if I may be so bold as to say so, I should assuredly see that the authorities of the colleges were called together for that purpose.

Let me say in conclusion, that I am sure that the representatives of the colleges, though they may not agree in every detail of the programme here presented, have profited largely by the discussion; have seen more clearly just what the principals of the schools think of this work, of their and our part in it. I am glad we have been able to discuss this matter as pleasantly as we have, and I hope we have reached some conclusion which will be of profit to the whole cause of education which we together represent.

CLOSING REMARKS OF CHANCELLOR PIERSON.

GENTLEMEN AND LADIES OF THE CONVOCATION.—It is not an easy task to administer even a Convocation so well prepared as this is by the committee in advance. There are accidents that will arise in discussion, which break down all rules and require latitude; the same discretion which you have indicated in your discussion here to-day when you were discussing the rules for admission to the colleges. There are men and women who present themselves for entrance into the college, who have not passed in the studies demanded, who, by their natural ability, shown perhaps by the single book of *Anabasis* which has been mentioned here, give indications of preparation far in

advance of many you may have admitted, and who will, by their physical energy and force, soon show the required preparation. And when they go out of your college they will show themselves to be men who will do you and themselves honor. So while you have rules, and while we have rules, we have sometimes to contravene them. I have been greatly pleased—you will remember at the beginning of the Convocation, I had to refer to the organization of the Convocation and the Board of Regents, the things suggested, the plans adopted and what we sought to do. We desire to come in contact with you; we have no other business as a body but to promote education; we have no plan, or purpose, or care, but what shall be best for the schools at large; hence it is that we seek for advice in that attrition which comes from the contact of men on these great questions. It enables us to do our work better; we know you better. I have been glad to hear these discussions, not only to-day, but other days, on these very great subjects which demand attention, from the educative body of men who look after this work and who try to do it as well as they can. I thank you for your patient attention. It has been a very inclement season; it has required patience as well as enthusiasm. I thank you, gentlemen. Go home and believe you have been received, received not only with welcome when you came, but receive our profound thanks at the close of the Convocation.

I pronounce the Convocation adjourned without day.

XII.

On the "Natural Method" of Teaching Language.

By Principal G. C. SAWYER.

NOTE. The following paper was read at the Convocation of 1886, but as a copy of it was not received in time to be included in the proceedings of that Convocation, it is here inserted

The three points that occur to me in discussing this subject, are the age of the student, the end in view, also whether the classical or the modern languages are in question. The first two, are more or less, though not always, implicated with each other; while the last, some refuse to treat separately. I myself shall not undertake to treat them under distinct heads. The claim of the thorough-going advocates of the so-called "New" or "Natural Method" is that all should come to the study of a foreign tongue, as does the child to its own native speech. The thing and the word which stands as its symbol are to be taken together, and the concrete is to precede the abstract. A few words only are to be at first used, always as spoken, and these are to be worked up into every possible combination with the teacher or alone in private study. So great care is to be taken, says one authority, that ten minutes only, even for the mature pupil, of concentrated attention are at first to be given several times each day, so that the probationer, young or old, may "master," as the phrase is, these few, and thus in time acquire all possible combinations. The object-system is to be carried out as far as possible. Instead of words with their numerous affixes and prefixes, as in the grammar — a name mentioned only to be rejected — Felix Franke would have the word always presented only in actual combinations, as in the sentence. Berlitz and Prendergast warn the beginner against translating, while Franke, for the perfect mastery of living speech, procribes it altogether, thus making liberal use of the Italian adage, "traduttore, traditore;" i. e. "The translator is a traitor." The teacher's voice and phraseology are to be all in all; no book for a time at least is to be used. In an hour spent with the persuasive M. Saveur, his system was explained and applied to Latin. A certain number of words are to be learned in their connection, as occurring in the first sentences of the first chapters of Cæsar's Commentaries. After the meanings of these words are once given as here

occurring, the same are to be repeatedly used and re-used in other combinations, so that in this way by repetitions a number of sections are to be appropriated, to be learned in *esse* and in *extenso*. In the expressive words of M. Saveur, "the pupil is to eat, to drink, to sleep, nothing but Cæsar."

If the pupil could (as the system assumes for its success) be set to study uninterruptedly any one language or any one subject, others being for the time held in abeyance, he could doubtless be taught a classical, or a modern language very readily and in a comparatively short time. This assumption needs to be distinctly met, as a sophistry easy of exposure, but which persuasively put has imposed upon some. But the average American boy or girl is having two other recitations a day at school, and, outside of these language lessons is using his own language freely all this time. Then there are his vacations when the process cannot be kept up, unless he is caught and forced into a Summer School of Languages. In short, the *child* has something else to do, and cannot be thus isolated from his own language, and his attention kept wholly upon another, unless he is taken to a foreign land. Next, as I understand, the syntax is to be measurably allowed, always, however, as secondary, and never until a corresponding or including form, a phrase, or rather a sentence (says Prendergast "even a long one") has been first-mastered as fully as one in the native language.

Now, so far as this system is to be applied to children either in the kindergarten, or by private tuition, or in the family circle, with the aim merely to acquire facility, or to read easy authors, I do not care to object, even so far as the classes are concerned. So far as this may come in to supplement or supersede the teaching of language, if taught in a humdrum and lifeless way it may have its place, and be especially successful with a small class, and with the young. But the protest comes in when this is put forward as new, or as the only correct method. There is nothing new, so far as I am aware, in maintaining that to learn to talk, you must have frequent practice in any language. But to aver that this method, as described, is to supplant the regular one now in use, by which, in our best schools, boys and girls are taught so as to be able to read in due time the best authors in their respective languages, and that such method is to be dismissed with the epithet "unnatural," is what must be firmly met. Here in sooth we have a plan proposed, which, to the popular mind at least, seems to do away with grammar as nonsense, and is to clear away all the impediments which school masters have so long insisted upon placing in the road to learning. The hard study, the close thinking, the accurate habits

of observation, the applied logic, all inseparable from a correct study, and true mastery of the classics, and which are needed also for an accurate and scholarly knowledge of German may now be dispensed with. Let me show how the heaven is working. "*Ex uno disce omnes*" ("*tales*," at least).

A district or school commissioner, to my own knowledge, visited one of our best known academies which, tried by the tests of the Regents' examinations, as also by those for admission to colleges of the highest rank, maintains an honorable distinction and has scarcely ever had an applicant even for Harvard University rejected; where pupils succeed not as their sole course, but in connection with other branches of study taught in parallel courses, in learning to read in Latin and Greek, German or French, both passages from authors "required" and also others "at sight."

The visitor saw and heard classes going through the daily routine of recitation. Passages were read in the original and then translated, unfortunately from a book,—"*Cæsar*" or "*Cicero*," "*Xenophon*" or "*Schiller*"—words were "parsed." A pupil was told to put upon the blackboard all the cases or tenses of some noun or verb, or synonyms were called for, or a rhetorical expression illustrated by an equivalent passage of an English author. If it were "Composition Day" the blackboard was covered in a few minutes with sentences written in one or other of the ancient or modern languages, according to models perhaps actually written in a book, a few of the words only being supplied. Thus, according to the grade of the class visited, the different recitations in this or any school of high standing in our State (and we have many such!) would furnish any day in the term, as its regular routine—(I insist upon the term,)—examples of both classical and modern languages taught synthetically and analytically, the memory not being overloaded but gradually strengthened, the faculty of observation sharpened, the reason trained to nice distinctions, the niceties and beauties of rhetoric exemplified; but all according to a gradual plan, so that no step be taken too far in advance, or without knowing the reason why. In short languages are taught, the modern more especially, as vehicles of communication, both in speaking (to a certain extent) and in writing, particular attention paid to translation for reading purposes, the classical as the best models of literature in its broadest sense, and as the most perfect means yet known for the education in the fullest sense of the youthful intellect. But like the young man mentioned in Scriptures, this school commissioner "went away sad," and published in the newspaper of a neighboring town a melancholy account of the want of progress in that school. For after

praising much that he saw and speaking in courteous terms of the well furnished teachers and the excellent state of preparation evinced by the pupils, he deplored the waste of time and the loss of such excellent powers of instruction, entailed by the "old-fashioned way of teaching" instead of the "new and natural method."

If this ingenuous gentleman had passed through the streets of our cities in succession, following the peregrinations of certain ambulatory "professors of modern languages," he would doubtless have been gratified on seeing (as I have seen), this placard: "German taught by the natural method in twenty-four lessons." Had the placard read "for twenty-four lessons," I would find no fault, for thereby the expositor would not have committed himself to the statement as to how many times twenty-four lessons would be needed in order to learn the language. But deliberately to put up such a sign, implies in the signer either a shameful lack of knowledge of the English language, or such a preposterously false claim, as should keep away from such a pretender the honest and diligent student, who will know enough already to be aware that there is no "royal road" to learning a modern language, or any thing else worth the learning.

Let us consider the proposition that we must all "become as little children in order to enter the kingdom" of a new language. Is it not well known that the things which as children we easily learn, we also easily forget? An English child taken abroad will easily pick up much of a foreign tongue, but after returning home will as easily lose it all, unless it is kept up by conversation, or fixed by reading and study. It does not require the experience of a Hamerton to believe that it is impossible to speak more than two languages with perfect mastery; even then, when mainly practicing one, even the gifted linguist loses something of the other language. The child learns, it is true, either in this country when exposed to the requisite influences, or abroad, the foreign language heard, but what language? The language of children! How many years does it take a child to acquire mastery over its native tongue? No less than sixteen years, and, even then, much of the literary vocabulary is still left to be acquired only by the close student and wide reader, in process of still farther time. A teacher is often surprised to find that he cannot take for granted that even an intelligent school girl knows the meaning of not uncommon literary words. The misspelling, so common in examination papers, mainly among pupils whose opportunities out of school, have been most limited, shows this, as well as the mispronunciation of similar words in reading even English *at sight*. Only the other day my attention was called to a case of this kind. A girl, eighteen years old, not wanting

in intelligence, was puzzling over a paper set in Political Economy, and said to a teacher near by: "If I could only think of the meaning of 'remunerative' I believe I could answer the question," which was "mention two kinds of remunerative labor." What would I have said to the child who "wanted to know" the meaning of a literary English word at least (*pace* the Regents), outside of a Regents' examination? "Go, and look it up in the Dictionary." Now to say this to the child or to the mature person, who is studying a foreign language by the natural method is, according to Prendergast, a misdemeanor. No, its meaning must be ascertained in *all cases* by the connection, which in the case of my puzzled pupil meant evolving it (even in an English text) out of her own interior consciousness, or it must be told in the last resort by the teacher. Thus from first to last upon this plan, the teacher is every thing. I, too, believe in the living teacher, but to insist that he is to be all in all, aside from all other means, instead of pointing the intelligent student of any age also to the proper means of instructing himself may be good for the trade of the teacher, but is not so good for the pupil.

We turn now to the question, more or less implicated all along, what is the aim of the study of a language for those of any age? If it be the end in studying French, for example, to acquire within a limited time, merely a certain amount of words and phrases for immediate use in conversation, the method referred to might, I speak guardedly, be of a certain advantage. But how much is really accomplished of permanent benefit? Is it seriously supposed that chattering a few words and phrases with any teacher will, except for a gifted few, be any adequate preparation for conversation in a foreign country? It is plain and logical that the ear needs this and all the training it can get. I should be glad if more attention could be, and were, paid to this practice.

But to turn to the analogy of the child; it should be remembered that the child who learns by the ear is doing little else beside play during early childhood. And, as before mentioned, its knowledge even of its own native language will be imperfect unless systematically trained in its literature by other means than by the unassisted ear. I have been told that our own American girls who have in early life passed years abroad, speak French fairly, and read easy French, but learn less readily than others on their return to write French correctly, seem to understand nothing of its construction and to have partly forgotten how to write English. Says Herman Grimm, of Prussia: "His French was the colorless Parisian jargon of the better class, an idiom, which by study of the *grammar* and the

classics, could be distilled to a point of chemical purity." And again: "Yet facility in speaking does not compensate for what is an indispensable requisite in writing." This system in its radical form implicates that a more mature person than the child is not to use his understanding and to profit by it, so as to bring the reflective powers into play, but is only to go over again the route of childhood in learning a language, and puts and keeps him in the position of the child, who learns only child's English or child's German. It is forgotten that the mind is no longer a *tabula rasa*.

For those who desire to acquire a certain degree of fluency for immediate use, six weeks spent in a "summer school" with a cultivated teacher, in earnest endeavor, being often more or less mature teachers to supplement book-knowledge gained during the rest of the year, something doubtless may be obtained. But their acquirements left there or unaccompanied by a thorough study of elementary grammar, together with careful explanation of idioms, must prove a delusion, so far as any permanent advantage is to be derived. I hear of pretty much the same persons within my knowledge, taking up a course with each new professor who comes along. I do not know as it does them any real harm, as they are mainly those whose time is not very valuable. But the number of those who actually accomplish anything save a little harmless and aimless prattling is a very small per cent. These last are either those who have a natural gift for language, or who have prepared themselves by previous study, or who, having already a knowledge of some other language, a classical one, for example, know just what they wish to appropriate from the instruction of a teacher who can converse with them in the language to be studied.

But it is said that if a young man wishes to fit himself to be in a business house, where foreign customers are to be seen, a knowledge of spoken German, for example, will be valuable. This, for reasons already stated, our schools do not profess to give and cannot give in the limited time allowed for this and other studies. The problem can be satisfactorily solved by studying in a foreign family here or abroad. We cannot conduct our schools in this way.

One fallacy that may be noticed is the careless way in which the acquisition of a modern language is referred to, as though it were the easiest thing in education. The difficulties of the problem, if by this is meant real "mastery," are often not even perceived. What say those best qualified to speak on the subject? I quote from Philip Hamerton. "A language cannot be learned by an adult without five years residence in the country where it is spoken and, without habits of close observation, a residence of twenty years is insufficient."

Our own knowledge of foreigners who have lived for years in America and still have an imperfect knowledge of spoken and written English justifies this assertion. What, then, can we hope to accomplish in our schools, in the course of the regular routine, in the study of another language than our own? An accomplished Frenchman, at one time minister of public instruction in France, Jules Simon, says that Latin ought to be studied only to be read. And it seems to me on the whole true that for our school-boys and girls (as well as for most of us!), this is the best use to which we can expect to put a language not our own. Not that I would give up the use of the modern languages, particularly in the class room, as, to a certain extent the medium of communication between pupil and teacher. But I would make it the means, not the end, which is to help the pupil to the literature of the language. If, as Matthew Arnold says, "culture is to enable us to know the best that has been read and thought in the world," then what is going to be of the greatest educative aid is to be able to read the productions of the best literature in the language of the authors.

Much escapes in the best translations, the more idiomatic is the writer, and it is in this sense that the Italian adage before quoted may be adopted,— "the translator is a traitor."

As has already been suggested, one strong objection from the educator's point of view to depending wholly from the start upon the colloquial, which Hamerton indeed calls the basis of the literary language, is that here everything is expected of the teacher. Then, when left alone, to study or converse without the teacher who has been at his elbow, and outside of the few words and phrases on which continual changes have been rung, the pupil, unless exceptionally gifted, finds himself in as pitifully a helpless condition as did Mr. Pickwick in his frantic struggles upon the ice, when the supporting arm of Sam Weller was withdrawn. It was, we are told, a complaint of Dr. Arnold's pupils that he would not tell them more in the class room, knowing as they did his vast fund of information. The natural method is justly open to the contrary charge, and its followers forget what the wise Rugby principal shrewdly felt, that it is the special art of the teacher to discipline, not to fill the mind, to lead the pupil to think out and look up things for himself.

Thus, it becomes one of the main objections which have been made to the study of a modern language, as often superficially taught, that the mind is not trained in habits of accuracy, and seeing the careless inefficient way in which the "natural method" is frequently applied, the classical instructor, from his point of view, is led to doubt the disciplinary value of anything thus taught, and does not incline to abandon

his severer method in favor of what claims to be a shorter cut — to what?

"Who knows no foreign tongue," says Goëthe, "knows not his own." How the knowledge of a foreign tongue becomes of this educative value in its reflex action upon the knowledge of our own language is an important question, especially for the teacher. Is it not manifestly by careful study of its grammatical and syntactical forms, by close comparison of its idioms with those of our own, by dwelling upon the different shades of meaning of parallel words, so as to be able to enter into the thought of the foreign author partly by conscious, partly by unconscious assimilation of his words as symbols of thought interchangeable with those which in our own language stand for the same ideas? Is this the "natural" or not rather the "rational" and *scientific* study of languages, which is really all that has any distinctive worth as a disciplinary agency, and which on this ground alone can be defended as an essentially needful study in our schools, aside from what the Germans call the bread and butter, or the merely practical studies? I will go farther and aver that even for speaking a language correctly, in the widest sense of the term, that is according to the vocabulary of educated men, not that of hotel-porters, and cicerones or children, time is saved in the end by the "rational" method.

"The system of instruction of the 'Ollendorfian' grammars has its advantages," writes Professor Whitney, "where learning to speak is the object directly aimed at, and where the smallness of the classes, and the time spent with the instructor render it possible to give each pupil that amount of personal attention to drilling which is needed in order to make the system yield its best results."

I observe in passing that, cumbersome as was this system of grammars, it yet possessed some advantages over the natural system, which has been largely taking its place. "But," continues Professor Whitney, "in our schools and colleges, this is, for the most part impracticable. Their circumstances and methods of instruction render *translation and construction the means* (the italics are my own) by which the most useful knowledge and best discipline can be gained. To the very great majority of those who learn German, ability to *speak* is an object *inferior* in importance to ability to understand the language, as *written or printed*, and the attainment of the *former* is properly to be made *posterior* to that of the latter. One who has mastered the principles of *grammar* and acquired by *reading* a fair vocabulary, and a *feeling* for the right use of it, will learn to *speak* and to *write rapidly* when *circumstances* require of him *that ability*." In these weighty and

carefully chosen words of one of the masters of modern philology, the natural system, so far as it maintains that instructors and school masters have all along been teaching language from the wrong end, is definitively judged.

Thus it is not to be admitted, notwithstanding the bold and self-confident assertions of some of the advocates of this system, that they are now having it all their own way. See, for instance, Herr Deutsch, in the preface to his German reader, where he asserts, "it is now conceded by most teachers, that in learning a modern language little is gained by beginning with the study of the grammar," etc. Professor Thomas, of Ann Arbor, goes so far even as to "conclude that the educational value of learning to speak a foreign language is very small." Do we attribute any great intelligence to the *cicerone* who talks within a limited area so fluently in several tongues? I repeat that the main value of a language, whether ancient or modern, lies in learning to *read* it. In this way we are constantly learning even our own language better, and by the use in the same way of another language, by noting the difference between its modes of expression and our own we work our way gradually, but surely, into the *modes of thought*, and finally into the very central soul of another people. Thus a new literature opened to the reader, becomes and remains in expression and substance both a powerful mental stimulant and a pabulum as well.

How many of us instructors here present can express ourselves fluently in those very languages, which we have been for years studying with great satisfaction, or teaching with some acceptance? Yet to how many of us is not what we have appropriated from these languages, what we have derived in many ways from Latin and Greek, German or French, a priceless boon?

I quote again from Professor Thomas, to whose essay on this subject I wish to confess my indebtedness: "For myself, I can say with perfect sincerity that I look upon my own ability to speak German simply as an accomplishment, to which I attach no great importance. If such a thing were possible, I would sell it for money and use the money to buy German books with, and it would not take an exorbitant price to buy it either. But on the other hand what I have got from my ability to read German, that is, my debt to the German genius, through the German language, I would no more part with than I would part with my memories of the past, my hopes for the future, or any other integral portion of my soul." Herein speaks the accomplished scholar and thinker, with whom, as with the wise man, "words," merely, "are counters," as they are "the money of the fools."

I do not think, then, we are called upon radically to change in our

schools the "old-fashioned" method of teaching language, modified somewhat, however as it has been, so as to be entitled to be called "the rational or scientific method," whether the language be ancient or modern. Not but that in the class-room as much as possible should be done, by way of conversation in the modern languages, for the purpose of training the ear.

In the classics, too, familiarity with the spoken languages may be sought with excellent results, especially if the Roman pronunciation be adopted. Passages may be read with the books closed, and the pupils be encouraged to catch as much as they can of the meaning. Passages also may be learned to be recited in the same way, but this without too great encroachment upon the precious time of four hours of recitation per week for three or four years, during which the aim should be to fix in the learner's mind the *fundamental facts* of the language, and to introduce him to its *literature*, whether classical or modern.

I note in the announcement of courses of instruction provided by the faculty of Harvard College for 1885 and 1886, under Latin — "Latin composition (third course), with practice in speaking Latin."

But observe that these students will have read Latin for from three to six years, and will have acquired a large stock of words, phrases and idioms, on which they can trade colloquially to advantage, without danger of making efforts so costly in point of time as would be the case at the outset. Neither will the student, as in the natural method, too exactly imitate the teacher, as literally now — "*Nullius addictus jurare in verba magistri.*" No longer bound to swear by the words of any master, having already laid up in memory a store from which to draw, using withal his powers of reflection and discrimination, his vocal organs being exercised and trained, and the intellect brought into play as well.

It is by colloquial efforts, profitably taken up at this stage, that we may hope with Hamerton that Latin may again become to a certain extent a spoken language, so that all educated men may possess a common tongue.

On any theory of method the view taken by the skilled educator will be that in the learning of language as of any science, labor and pain are not to be avoided.

It must be plainly said again and enforced that the fact remains a fact, that what is learned slowly and with difficulty is for the most part best retained. "Soon got, soon parted with!" As the question before us is, after all, one to be answered only by experience, I close with a quotation from President Barnard's recent article in "The Forum," telling "How I was Educated:"

"I took up the French language and without a teacher, using Levizac's grammar; by dint of hard study and resolute perseverance, I fixed in my memory all the pronouns, connectives and irregular verbs contained in Levizac's tables, after which I learned to read rapidly. I would not venture to claim that my method is the best. It is not M. Sauveur's, I believe, but any who will try it as I did will find it effectual."

XIII.

Report of the Committee on Necrology.

By Assistant Secretary ALBERT B. WATKINS, Office of Regents.

To record the death of those whose active influence and unceasing efforts have been exerted in behalf of the cause of education is always a sad duty. It is, however, a source of gratification that the death-roll for the past year of those prominently identified with the higher educational institutions of the State is so brief, and it is so especially notable that while at the meeting of the Convocation one year ago, we were called to mourn the loss of those who had long been constant and active participants in its deliberations, the past year has dealt lightly with the institutions here represented, and left almost untouched those engaged in practical educational work.

None the less has a void that cannot be filled been made by the demise of those who have been called, for each in his place had faithfully and efficiently performed the important duties devolving upon him.

The list includes James Forsyth and William Gurley, the president and vice-president of the Board of Trustees of the Rensselaer Polytechnic Institute, the latter of whom was also an active member of the Board of Trustees of the Troy Female Seminary; Charles Short, Professor of Latin in Columbia College; Nicholas Westermann Goertner, Pastor of the College Church of Hamilton College; Rev. Frederick William Goeckeln; Principal P. Miller, of Friendship Academy; and Professor H. H. Straight, who recently had gone from the State Normal School at Oswego to a similar position at Normal, Illinois.

To this list might appropriately be added Edward L. Youmans, the editor of the *Popular Science Monthly*, whose interest and influence were constantly used for the promotion of all that pertained to the education of the people; and James E. Morrison, formerly an instructor in the College of the City of New York, afterward Deputy Superintendent, and then Superintendent of Public Instruction of the State of New York.

HON. JAMES FORSYTH, LL.D.

By Professor HENRY B. NASON, Rensselaer Polytechnic Institute.

Hon. James Forsyth LL. D. the seventh president of the Rensselaer Polytechnic Institute, throughout his life manifested a strong and intelligent interest in educational work. For many years he was a trustee of the Troy Female Academy and of the Polytechnic, as well as for eighteen years president of the latter institution. He was a firm and enthusiastic advocate of the free-school system.

Mr. Forsyth's ancestors were of Scotch-Irish origin. They belonged to the sturdy race of pioneers, who settled in New England in the early portion of the eighteenth century, when about a hundred and twenty families sailed from the north of Ireland and established homes for themselves at Londonderry, Chester and other localities in southern New Hampshire. His parents crossed Lake Champlain in the year 1816 and settled on the banks of the Ausable river, the first white settlers in that wilderness. The subject of this sketch, James Forsyth, was born in Peru, Clinton county, New York, on the 8th of September, 1817. His father, Robert Forsyth, carried on an extensive business, held various offices, and met a premature death by drowning at Plattsburgh in 1834. His mother was Sabrina, daughter of James Ramsey, of Grafton county, New Hampshire, and was a woman of superior mental force and culture. She died in 1864.

Young Forsyth attended the common school of his neighborhood and prepared for college at the Keesville Academy. In 1835 he entered the University of Vermont, at Burlington, and graduated in 1839. During this year he established himself in the law office of Simmons & Tabor, at Keesville, as a student, where he remained until he was admitted to the bar in 1842.

In 1843, at the age of twenty-six, Mr. Forsyth came to Troy, where he resided for forty-three years—or until his death. He soon identified himself with the business, religious and educational interests of this municipality, and was ever recognized as one of its most prominent citizens. As a lawyer he was early engaged in assisting in the development of the railroad interests of Troy. For fifteen years much of his time was occupied with litigation and legislation connected with railroad corporations. He was employed in the celebrated case of the contested seat of the Supreme Court judgeship, between Judge Wright and Judge Hogeboom. For many years he held the position of attorney and counsel for the Rensselaer and Saratoga Railroad Company, and the Troy Union Railroad Company.

Of the latter corporation he was secretary and treasurer from its incorporation until 1868. He was also a director, attorney and counsel of the Commercial Bank of Troy from 1853 until its close at the beginning of the war; also a director of the Troy City Bank in 1865. He was one of the incorporators and later one of the trustees of the Union Trust Company of New York; and after its completion in 1874, was president of the Troy and West Troy Bridge Company. Governor Cornell in 1881 appointed Mr. Forsyth to the office of County Judge of Rensselaer county in place of Judge Strait deceased. In this position he was recognized as a model of uprightness and industry, which his successors may emulate but cannot surpass.

In the church Judge Forsyth was long distinguished as a most useful officer of St. Paul's parish, and his judgment with regard to ecclesiastical matters was highly esteemed in the convocations of the diocese. He was a devoted supporter of Bishop Doane and a firm adherent of the policy he inaugurated in the diocese of Albany. Having served on many important committees, and being noted among Episcopalians for his zeal and piety, his presence and counsel will be greatly missed in their deliberative assemblies.

In politics Judge Forsyth was a firm, uncompromising Republican. He belonged to that class of men, now rapidly passing away, who had attained middle life before the war began. He had witnessed, as well as participated in, the great anti-slavery struggle which culminated in the defense of the Union. Though not himself a soldier, Judge Forsyth's war record was one of which his sons may well be proud. In 1861 Governor Morgan appointed him chairman of the war committee of Rensselaer county, which committee raised and sent three regiments into the field; the thirtieth, the one hundred and twenty-fifth and the one hundred and sixty-ninth. He was also appointed by President Lincoln a member of the board of enrollment, and was Provost Marshal of the district composed of Rensselaer and Washington counties from July 1, 1864 until the close of the war. In the years 1868 and 1869, he was Collector of the United States Internal Revenue for this district. While always rendering substantial aid to our soldiers of the late war, it was not his duty to be on the field of battle. But before all this practical experience came to him, on the 24th of June, 1859, he was a witness of the historical conflict at Solferino in Italy. But "peace has her victories, no less renowned than war." In the trying times just following the surrender of Lee, and during all these succeeding years, Judge Forsyth has ever been useful and untiring as civilian, Episcopalian and the friend of education. His position for eighteen years as the president of the Institute brought him into

constant contact with those whose lives were devoted to the cause of education. He was a firm believer in the advantages of a technical training for the young over the more diffusive courses of the university system. As president of the Polytechnic he accomplished much not only to promote the success of that institution, but also to advance the interests of education everywhere.

Judge Forsyth died suddenly in New York, August 10, 1886, at the age of sixty-nine. Death came upon him almost in a moment while he was still in the full fruition of all his physical and mental powers. He was twice married. His first marriage with Sarah M., daughter of Elisha Tibbitts, of Troy, took place in 1846. One son, Robert, one of the most eminent of the younger scientific men of the United States; and at present manager of the Chicago Union Steel Co., was born to them. His mother died in 1854. In 1860, Judge Forsyth married Lydia A., daughter of the late Charles Pumpelly, of Owego, N. Y., and she died in 1876. The only child of this second marriage, James Forsyth Jr., is living at Owego, N. Y.

The honorary degree of LL. D. was conferred upon Judge Forsyth in 1882, by the University of Vermont.

In closing this tribute to the memory of our late honored president of the Institute, it may not be inappropriate to quote the words of one who knew and loved him. "Judge Forsyth was a calm, considerate, always courteous, but determined man. He never wavered in a purpose once formed; he was true as steel in the right, as he saw the right. In the church, in politics, in educational effort, and in the activities of business and professional life, James Forsyth did clean and excellent work, with no blare of trumpets to proclaim its superiority, but with the work itself to indicate beneficent and successful endeavor. Ambition for political preferment he had in moderation, but duty with him was paramount to personal gratification. When the honor of a desirable foreign mission was within his reach, much as he would have enjoyed the position for personal reasons, home duties, which others might not have considered imperative, were to him the first consideration, and he declined the post of civic eminence. A steadfast friend for thirty years, we realize in his decease a poignant, personal sorrow, and with this whole community, we also feel that a great loss has been sustained. Though with us no more, his memory will be dear to us, and his good works shall live after him."

WILLIAM GURLEY.

It is becoming such a gathering as this, that the names of those, who while they lived were unselfishly devoted to the welfare of the race and the advancement of knowledge among men, should be recalled with respect and honor.

They lived not for themselves, but for their fellow-men, and their memory may well serve to incite others to lives of noble aim and generous resolve.

Such a man was the subject of this sketch, born and reared in the city of Troy, where his whole life was nobly spent.

His family were of New England origin, his parents having removed from Mansfield, Connecticut, in the year 1813, and settled in West Troy, Albany county, New York. Here his father, Ephraim Gurley, started an iron foundry in 1816, and two years later removed to Troy, then a newly incorporated but thriving city, on the east side of the river, where in connection with Mr. Alpheus Hawks, he established the first iron foundry in Rensselaer county — a business which has now grown to be a most important interest in that section of the State.

William Gurley was born in the city of Troy, March 16, 1821; his father dying in 1829, he and a younger brother and sister were left to the sole care of a widowed mother, of comparatively feeble health and small pecuniary means.

She however bravely entered upon her noble work, and believing that knowledge and virtue were the only true foundations of character and success, she gave her children not only a careful religious training at home, but also the best education afforded by the schools then existing in the city of her home.

William, preferring the profession of a civil engineer, attended the Rensselaer Polytechnic Institute then and now an excellent scientific school from which he graduated with credit in 1839.

After following the business of a surveyor for some years, he turned his attention to the manufacture of the instruments with whose use he was already familiar, learning the business in the shop of Mr. Hawks, then a well known maker of surveying instruments, in the city of Troy.

After remaining with Mr. Hawks five years, he entered into partnership with Jonas H. Phelps in the year 1845, and with him prosecuted the same business much more extensively for the next seven years, at the end of which time the firm became changed by the withdrawal of Mr. Phelps and the accession of Mr. Gurley's younger brother.

The new firm, under the name of W. & L. E. Gurley, at once greatly increased their facilities, and for more than thirty-five years, they have been by far the most extensive manufacturers of engineers and surveyors' instruments in the United States.

To his business Mr. Gurley gave his hearty interest, was rightly proud of its growth and rigidly zealous that its reputation should be maintained and advanced.

He had an acute and ingenious mind, and made many valuable improvements in instruments, for some of which patents were duly obtained.

He was a diligent student of history, delighted in books of travel, was a hearty lover of English poetry, and a man of broad and generous culture.

To all these gifts he added that of a most genial and kindly nature, a tender and genuine sympathy, a perfect integrity of character, an unassuming piety, and a winsome grace of manner that made him friends wherever he went. Such a man could not long remain in private life, and thus while never seeking prominence, he was constantly called upon to serve in positions of responsibility and usefulness, and very few in the community have been more actively engaged in all the enterprises which tend to bless and elevate mankind.

He was an alderman of his native city for four years, a fire commissioner for a still longer period, and Member of Assembly of the State of New York in 1867.

He constantly refused to take any political office after this term, preferring to give his time and strength to the various educational interests which demanded his attention.

He was during all his mature life a warm and generous friend of the Young Men's Association, was its president in 1851 and ever active in perpetuating its usefulness.

His allegiance to the Rensselaer Polytechnic Institute never faltered during the forty-eight years that had passed since he received its degree, and in the most discouraging times his loyalty and devotion to its interests were most conspicuous.

He was for over thirty years a trustee of its board, for half that period its vice-president, and for the last year of his life, its efficient presiding officer.

To the Troy Female Seminary he was for many years a most active and loving friend, his interest in its welfare and permanence being one of tender and personal interest as the *alma mater*, not only of his only sister, but also of his devoted wife and the daughters of his own happy home.

At a critical period in the history of the seminary he brought to its aid his hopeful and untiring energy, his rare sagacity and his bountiful generosity.

At the time of his death he was the president of the seminary and intensely concerned in all that served to increase its usefulness and secure its full success. It was said of William Gurley by one who knew him well that, "he used his talents, his energies and his wealth, to promote the welfare and happiness of his fellow townsmen. He devoted time, thought and money to the intellectual and moral improvement of young men and young women.

"He had faith in mental, moral and spiritual training. He had experienced in his own case the advantages of this kind of discipline and culture.

"He was no churl, but a man of liberal sympathies and generous endeavors, who was prompted to share with others the advantages which he so highly appreciated and which he had so wisely and liberally used. Hence his zeal, his energy, his munificent benefactions in the interests of education, and through his active and efficient endeavors he has left in the minds and hearts of our young men and young women, in the hearts of all his fellow citizens who can recognize and value human worth, a monument by which his name will long be hallowed in the remembrance of high aims and generous deeds."

The death of Mr. Gurley occurred on the 11th of January, 1887, and the deep and heartfelt sorrow that was elicited on every side, and by all classes of citizens, gave evidence to the universal honor and affection in which his name was held.

A noble, loving, useful life has ended, a friend to all that exalts and adorns our civilization has fallen in the midst of those he loved. And a sincere and earnest Christian has gone home to his long and peaceful rest.

Let others strive to imitate his example, that virtue, intelligence, religion, and all that enobles this life may be to all our young men the strongest incitement and the truest reward.

PROFESSOR CHARLES SHORT.

By Professor H. T. PECK, of Columbia College.

In all the notices and memorial papers that have endeavored to mark the sense of loss which American scholarship has sustained in the lamented death of Professor Charles Short, it must be evident to those who knew him best, that too little has been made of that portion of his life-work in which his influence will be felt the longest, and his

example most affectionately cherished. It is, to be sure, as a writer, as an original investigator, as a scholar of ripe attainments and unusual breadth of culture, that the world best knew him; yet it is not altogether in this sphere that he will find his most enduring title to remembrance. In the present state of philological science, when the Heraclitean doctrine holds good of the intellectual supremacy of illustrious names, when linguistic truth is only relative, and when the cherished belief of to-day is likely to become the exploded theory of to-morrow, reputations are laboriously builded, only to be overshadowed by the structure of some younger, newer toiler in the field of philological research. And so, I think, to those who sat beneath the teaching of Professor Short, whom he inspired with his own enthusiasm, and animated with his own devotion to the higher traditions of scholarship, his chief claim to distinction will always lie in his own chosen work of professional instruction, by which his influence and example were continued and broadened, and extended, like the ripples in a stream, over the lives of all who came within the sweep of his impressive personality.

Professor Charles Short was born in Haverhill, Mass., in 1821. His education, begun at the Bradford Academy at an early age, and continued at the famous Phillips Academy of Andover, where he came under the personal instruction of that magnificent teacher and noble scholar, Dr. S. H. Taylor; was carried into the higher walks of scholarship at Harvard College, which he entered in 1842, in a class that now displays upon its roll such names as those of Senator George F. Hoar, the Orientalist Fitz Edward Hall, Professor Norton, Professor Childs, and Professor George M. Lane. On leaving college, Mr. Short returned to Phillips Academy as assistant master for one year, resigning that position to accept the head-mastership of the Public Classical School at Roxbury, Massachusetts. In 1853 he removed to Philadelphia, where he established with much success, a private classical school over which he presided for ten years, leaving it in 1863, upon his election to the presidency of Kenyon College, Ohio, with the professorship of moral and intellectual philosophy attached. For four years, Dr. Short remained in this important office, discharging its duties with characteristic zeal and energy, and winning golden opinions for the college, so that its rolls began to show the names of students from the Eastern States who were attracted by the reputation of its learned and enthusiastic president. But the sphere of activity offered by a small college such as Kenyon then was, must necessarily seem contracted to one accustomed to the intellectual atmosphere of an older community. In 1867 Dr. Short returned to Philadelphia and thence to New York where, in Columbia College, the

chair of Latin had been made vacant by the advancement of Professor Henry Drisler, who in that same year had succeeded Professor Charles Anthon, at the head of the department of Greek. To the professorship thus vacated, Dr. Short was presently called and there began the arduous and incessant labor which continued until his death in last December, and with which his name will always be inseparably linked in the annals of the college and of American scholarship.

His published works are numerous and important. A complete list of them is unnecessary here, but the chief monuments of his labors may with propriety be mentioned as exhibiting both his industry as a writer, and his versatility as a critical student and original investigator.

(1.) Occasional papers. Of these one may note numerous contributions to the pages of the *Bibliotheca Sacra* and the *North American Review*, on subjects connected with Latin literature and philology; several articles in the *American Journal of Philology*, the most important of them being a series upon which he was engaged at the time of his death, and treating with the most elaborate minuteness of detail the revision of the King James version of the New Testament; and finally several papers of much ingenuity and original thought read before the American Philological Society, the American Oriental Society, and the Society of Biblical Literature and Exegesis, of which bodies he was an honored member, and in whose proceedings he took an active part.

(2.) The well known *Essay on the Order of Words in Attic Greek Prose*, prefixed to Yonge's *English-Greek Lexicon*. Nothing that Professor Short ever did, better illustrates the scrupulous and painstaking accuracy, the minute thoroughness of research, and the acuteness of observation that were so characteristic of all his work, than this wonderfully elaborate *Essay*, of which it may be said that though scholars are unwilling to accept some of its deductions, it still remains the most exhaustive treatise on the subject that has yet appeared.

(3.) Several miscellaneous works such as a revision of Schmitz and Zumpt's *Advanced Latin Exercises*, a new *Ancient Geography*, and a number of translations from the German for Herzog's *Real Encyclopedia* (American edition).

(4.) In 1874 Professor Short, in conjunction with Dr. Charlton T. Lewis, undertook a new edition of Andrews' Freund's *Latin Lexicon*, a work that stood greatly in need of thorough revision to bring it up to the philological standard of the day. This task was one for which Professor Short's ripe scholarship eminently fitted him; and though his other numerous cares prevented him from directly assuming charge of more than a minor portion of the revision, his advice was

continually sought, and his name upon the title page justly adds to the authority of a work which enjoys the rare distinction, for an American book, of being quoted as a standard at the two great English universities.

(5.) In 1871, Professor Short was appointed one of the thirteen members of the American committee for the revision of the New Testament, of which body he subsequently acted as secretary. A more admirable choice could not possibly have been made. From his very boyhood, Dr. Short had been distinguished for his enthusiastic love of Greek, both classical and Hellenistic; and his knowledge of the language was minutely accurate. To illustrate his fondness for exactness, it is related of him that when at Andover, some question arose as to the correct interpretation of a difficult passage in a classic author, he set out on foot and walked into Cambridge, a distance of some twenty miles, in order to end the discussion by a reference to the Harvard library. This was entirely characteristic of the man, marking alike the keenness of his criticism, his fondness for classical exegesis, and his intense desire for absolute, unquestioned accuracy. Nor was it merely in his familiarity with Greek that his peculiar fitness for the task of revision lay. His acquaintance with English, and especially with Jacobean and Elizabethan English, came from many years of earnest, admiring study. Every line, every idiomatic phrase of the great English classics, was thoroughly familiar to him. His memory was richly stored with the results of long and patient research in the fascinating fields of English literature. The pages of Moore, of Sidney, of Bacon, and of Hooker, were his almost daily study; and to this wealth of special knowledge he added qualities in which too many scholars are unfortunately lacking, a delicate appreciation of the niceties of English rhythm and a singularly cultivated literary taste. Thus thoroughly equipped for the task of revision, Professor Short performed an important and honorable part in the deliberations of the committee, and it is doubtless largely due to his influence and authority, that the alterations suggested by the American scholars are invariably marked by a conservatism that sought no change merely for the sake of change, by accuracy of scholarship, and by a scrupulous avoidance of any word or phrase that should mar the noble rhythm and exquisite cadence of that most majestic prose.

In an appreciative notice called forth by the death of Professor Short he is described as "a representative of the old school,—one who resisted to the last the modern tendency to specialization." This, in the main, is true; and it is perhaps to this firm resistance of what is

likely to become the bane of modern scholarship, that much of his success in the lecture-room was due. At the present time, the influence of the German universities is being exercised most powerfully upon the younger generation of American scholars. Specialists are springing up on every side, and are undeniably doing very admirable work. This influence has in fact been most wholesome and most necessary, for it is correcting the American tendency to haste, to hurried execution, and hence to unsubstantial, superficial work. Yet there is some danger that this specializing may be pushed too far. There are signs that lead one to believe that a reaction is not far away. For beyond a certain limit, specialization not only makes men accurate, but it makes them narrow. It gives us verbalists and pedants rather than accomplished scholars. It belittles and benumbs. It confuses one's intellectual perspective so that the great seems small, and the small unduly great. And more than this; it often takes the fatal form of cant, and decrees that to be deep one must be dull; that original work is valuable in proportion as it is dry; and that to treat one's subject under any but a repulsive harshness of form, is to declare one's self an outcast from among true scholars, deserving to be described only by that crushing, withering, annihilating epithet of "popular."

It is because specialization soon becomes a source of affectation that it cannot hold its own, as it is now understood. We must have specialists; but their labor does not necessarily comprise all the higher forms of intellectual exertion, for it is quite as often mechanical as mental. In truth American classical scholarship when it shall have assumed its final form, will owe as much to England as to Germany. It will be German in its thoroughness; but English in its elegance; German in its attention to the form; English in its sympathetic understanding of the spirit; German in its devotion to what is true; English in its reverence for what is beautiful.

At the present time, when the attack upon the supremacy of classical study in the sphere of higher education, is assuming definite shape and form, and is being urged on with a vigor that it never knew before, that supremacy has as much to fear from within as from without. The most dangerous foes of classical instruction are the classicists themselves. By claiming too much for their favorite pursuit, they are in danger of losing all that has been heretofore conceded. As they sit in their professional chairs with a comfortable sense of being in possession and hence of being wholly in the right, they are unduly tempted to exclude all intellectual writs of *quo warranto*, and to hedge about the classics with a sort of spurious divinity in whose

presence any criticism based on modern methods, would be sheer scholastic blasphemy. Yet it is precisely at this time that such an attitude imperils the very supremacy which they are so desirous to retain. To-day when the modern tongues with their splendid literatures are being opened up by scholars profoundly learned in philology, it would be folly to arrogate to the productions of antiquity the sole ability to train the taste and cultivate the literary sense. He is the truest friend of classical instruction who welcomes the tests which men are accustomed to apply to the works of modern literature; who gladly sees in the study of those works simply the continuation of his own pursuits; who will forbear to isolate his labors from the toil of others, but who regards the modern classics as supplementing and illumining those ancient masterpieces that are the priceless heritage of all time.

It was, as has been said, within the lecture-room that Dr. Short was most felicitous. No one who sat beneath his most original instruction ever found the study of a classic author dull or unimproving. From his own stores of reading, enriched by many languages and many literatures, he poured a wealth of illustration on the subject then before him. The student who had learned, perhaps at school, to view the classics simply as the vehicle for dreary disquisitions upon syntax, or the convenient arsenal of inconvenient questions, now found to his surprise, that their pages are as truly literature as anything that modern times can show. In Horace and in Ovid, he learned to breathe the very breath of modern life; in Sallust and in Tacitus to see the dangers that threaten our own republic, brooding over the republics of the past; and in Cicero to behold the problems of modern thought confronting the philosopher of two thousand years ago. It was a revelation to him, to see each line, each sentence, each page, unfolded, rendered into exquisitely idiomatic English, analyzed and viewed in every light, and then made clear as crystal by a wealth of illustration, comment, anecdote, and criticism. As was said concerning the late Professor Thatcher of Yale, by one of his former students: "for the first time in my life I truly realized that Latin was not simply a concatenation of grammatical pitfalls, but a language that had once been voiced by living men," and we might safely add that were our classical instruction always of this kind, we should no longer hear complaints against the study of antiquity as a "medieval superstition."

And in Professor Short it was not merely the preceptor, the kindly critic, the enthusiastic student, that one most respected and admired; it was the man. Modest to a fault, gentle, kindly, and filled with a

generous appreciation of all that others did, he made no enemies and forfeited no friends; but those who knew him longest loved him best, and they now lament the loss of one who joined the learning of an accomplished scholar, to the courtesy, the candor, and the sympathetic kindness of a Christian gentleman.

REV. NICHOLAS WESTERMANN GOERTNER, D. D.

By JOSEPH D. HUSBANDS, Esq., Rochester, N. Y.

On the 10th day of January, A. D. 1887, at his abode, in Clinton, Oneida county, New York, the Rev. Nicholas Westermann Goertner, D. D., fell down a flight of stairs and was dead. Though he thus crossed the Jordan in the twinkling of an eye, the manner of his death shocks our sensibilities. We had known each other from our boyhood and our boyhood continued to his latest years. I had the sad and sacred privilege of paying a sincere personal tribute to his honored memory in the New York Evangelist of February 3, 1887.

A scholarly gentleman of Rochester, England, who takes keen interest in education on both sides of the Atlantic,—F. F. Belsey Esq.,—in reference to notices of Dr. Goertner forwarded to him writes: "Speaking of utterances *less merited* than those I am now referring to, did you ever meet with that beautiful Italian proverb, (translated reading),

"Prodigal praise at the dead man's tomb,
Is the nightingale's voice in the deaf man's room."

In writing of Dr. Goertner, I cheerfully accept this suggestion with all it implies, because his whole life invites the acceptance. That life may be submitted to serious tests. First: In his case is "*verum*" in, "*de mortuis nil nisi verum*," the synonym of "*bonum*?" Second: Did he need special preparation to die, or was he always ready? Third: Was his a life that teachers in institutions of learning, of whatever grade, safely and wisely could present to those in their charge, as an example proper to be followed for good guidance? In other words, was his character, in his measure, conformed to the divine, infallible standard, so that in the varied relations and duties of life, under all circumstances and trials, with obedient docility, he was a devoted follower of Him who taught his disciples, "if ye love me keep my commandments?"

This requires calm and truthful review. To that, in brief outline, I address myself.

Dr. Goertner was born in Canajoharie, New York, in February, 1810, of Christian German parents, whose faith in Luther and the reforma-

tion was sincere and dominant. He prepared for college at the celebrated Hartwick Seminary, in Otsego county, New York, a Lutheran theological and an academic institution, always conducted by teachers of pronounced learning and unquestioned piety. In 1831, he graduated at Union College; studied theology at Gettysburg, and was ordained as a Lutheran minister in 1834. In that year he married Miss Lucretia Mechlin, of an excellent family of Washington, D. C. He could have made no happier or wiser choice in all that is desirable in a helpmeet for a Christian pastor fully alive to his high vocation. Theirs was a blessed union. I knew them well during their wedded life.

His first pastorate was at Winchester, Va. It was very successful; but overwork called a halt, and demanded rest and climatic change. He next settled as pastor at Rhinebeck, N. Y., with Red Hook also in his charge. These were blessed, delightful years to pastor and people; in many a household there, they still call him blessed. Obedient to a sense of duty, he became a Presbyterian. In 1848, he was pastor of the Presbyterian church in Palmyra, N. Y. That church knew what constituted a worthy and an able pastor and fully appreciated him as such. A mysterious providence however led him to wider fields of Christian labors. His physical system was wasting with lung decay. Medical skill forbade pastoral duty as too exacting on his keen sympathies. He had been in the service of the American Tract Society, as its general agent in Central New York, which he resumed and became also its secretary at Philadelphia for its Pennsylvania branch. He was twelve years in its service. The title "agent" had become repulsive in many instances, for reasons I need not state; Goertner lifted it into favor with God and man. He was by nature and education a polished gentleman. The "agent" never intruded on unwelcome hospitality.

In his early life, when at Hartwick and since, he was ever welcomed to the refined and elegant courtesies and hospitalities of Cooperstown society. A lady who knew him there writes: "He was a perfect gentleman." Another, after a tender tribute to his memory: "How truly in all his family affinities did he exemplify his dominant characteristics of a mind illumined by heaven-born aid in all that must have endeared him as a husband, father, and companion."

Both these ladies are of an old historic family, and in shining Christian qualities and rare accomplishments, adorned the social culture surrounding them. Goertner's mind was brilliant and cultivated. He was a strong, positive man; inflexible in the discharge of duty, but never insensible to the amenities of domestic,

social and business life. His temperament was enthusiastic and unflinching. Emphatically, he had the firm courage of his convictions. His was a "zeal according to knowledge." That word, "zeal" as glorified by the Saviour, in Goertner's life indicated God-given power. His conscientious devotion to the Saviour was absorbing and controlling, and he never doubted that the foundation of his faith was as enduring as eternity, because it was the Rock of Ages. His faith animated him to sublime courage. His work was soul-work, intense and God-sustained. He never turned aside for obstacles. With God's help he conquered difficulties and appalling discouragements. When mountainous he never sought to go around them. He climbed to the summit, and looked back with gratitude that divine strength had been imparted to achieve the victory. Never boastful, he was ever dauntless and daring. Deafness, decay of lung, domestic bereavements and sore perplexities were keenly felt—God only knows how keenly—but his courageous faith and fortitude rose above them all. This sublimity of a working faith led to calm repose in calamity, and to the conduct of daily life; and enabled him to do monumental life-work.

An incident in his early manhood and ministry illustrates the mighty power of his character, as well as the divine grace which sustained him. While pastor at Rhinebeck, he boarded a Lake Ontario steamer at Lewiston, on his way home. It was midnight and no berth was to be had. A cot was provided on the cabin floor. A fearful hemorrhage set in and increased. There, in the tossing vessel, he lay bleeding and expecting to die, alone with God. He gave no sign, and made no outcry or struggle for human help; but calmly and silently took a card and wrote on it his address, conscious that none on board knew him. It was not stoicism. It was solemnly sublime Christian heroism, when he then resigned himself to meet his God. In the morning strangers found him insensible, in a pool of his own blood, holding the card in his fingers. That simple address, intended to be held in death, seemed to say: I, Nicholas W. Goertner, am in my Heavenly Father's home in glory. My dying request is that you who see this token, will kindly take this poor dead body to its earthly home. Truer bravery in secret silence, can scarcely be imagined. Domestic bereavements came upon him of saddest import. On the twenty-second of November 1873, a lovely daughter, Mrs. Agnes Goodwin, of Chicago Ill., with her two children went down in the *Ville de Havre*; and, as Rev. Dr. J. B. Shaw beautifully, said at the funeral service, they are "now sleeping in the 'coral sepulchres of the sea.'"

In March 1879, she in whom "the heart of her husband trusted," as language can little describe, was snatched from him by heart disease, when she was absent from home in Philadelphia. Another grandchild joined them before he died. His daughter Isabella,—Mrs. Wm. C. Nichols, of Chicago,—and his son Joseph, of New York city, both of whom he tenderly loved, survive. But darlings of his heart were taken and he was sorely bereaved. All this did not destroy him. He continued on the track of duty, zealous, energetic, strong, positive, God-loving and God-trusting, seeking to know and to do the Divine will. He worked for God, waiting and ready to go to his Heavenly Father and his jewels whom Christ was keeping for him; and on sudden call he went.

I have stated those characteristics, that we may the better appreciate his great work and his great achievements for Hamilton College. I do not attempt elaborate delineation. I make only a few suggestive references to his life-work, but enough perhaps, to show that his mission was luminously successful. I think it safe to say that the tract cause in his department, prospered in his keeping, as never before or since. The "agent" won large respect and admiration, and the society received largely increased revenues by his agency.

In 1859, on urgent invitation, he became the commissioner for Hamilton College when it appeared hopelessly in debt. Its buildings and credit were tumbling to decay. The salary of a professor was a thousand dollars.

Dr. Fowler mentions Dr. Goertner as prosecuting his work "since with proverbial intentness and persistence and skill; the aggregate sum of \$600,000 has been realized, and springs have been extensively opened, from which there may be anticipated perennial streams.

Another refers to his work as such commissioner by saying among other things: "The old debt was cleared off, running expenses were provided for, new departments were created or endowed, funds were secured to pay tuition of needy students—notably the John C. Baldwin fund of \$40,000—and while the falling off of income for the last six or seven years has lead to a new debt, the endowments to-day show a clear balance in favor of the college of over \$200,000 of invested and productive funds, besides grounds, buildings, apparatus, specimens, library—some of which owe their existence, and nearly all of their improvements, directly or indirectly, to the zealous efforts of the commissioner.

In 1863, he was elected the pastor of Hamilton College, and at his death was its pastor-*emeritus*. Surely, of such a life, the truth can

safely be told, as ever ready to go to God, and as singularly worthy, as an example. I need not prolong the narration. His life was heroic in a sublime sense, abounding in noiseless triumphs. It reaches into the future in blessings on this generation and on posterity. It is a grand success, unselfishly accomplishing comprehensive results for the benefit of education, whose value is beyond human calculation. It is the well-rounded and complete life of the Christian gentlemen, scholar, official and minister, luminous with divine love and light. It was a life of struggle, of toil and devotion; but he has overcome all conflicts and wears the crown of glory laid up for him as the conqueror through Christ his Lord. Such influence as his can never die; it is perpetual, eternal, and as elevating as enduring.

REV. FREDERICK WILLIAM GOECKELN, S. J.

By Rev. JAMES CONWAY, S. J., Canisius College.

Rev. F. W. Goeckeln, S. J., died at the residence of his order in Providence, R. I., November 24, 1886. He was born near Muenster, in Westphalia, Germany, November 8, 1820. Having enjoyed a good elementary education in his native village, he emigrated, at the age of thirteen, in company with an elder brother, to New York, where he was for some time engaged in a business house. But his invincible attraction to study soon led him to abandon this course of life. In a few years we find him in the Sulpician Seminary, in Montreal. His progress seems to have been unusual, as he completed his classical and philosophical studies in five years—the ordinary time required being eight years. His brilliant and amiable qualities at this early age produced a lifelong mutual attachment between himself and his teachers and fellow-students. Following the example of the most distinguished of his professors, the Rev. F. Larkin, he entered the Society of Jesus, 1841. After the usual probation, he was employed for several years in teaching in Kentucky. In 1845 he removed to Fordham, where he spent two years in repeating his philosophy, after which he was sent to France for five more years to complete the study of divinity. Being raised to the priesthood, he returned to this country in 1853.

His ministerial and educational career was the most varied. At various times we find him at St. John's, Fordham; St. Francis Xavier's, New York city; Woodstock, Md.; Worcester Mass.; Montreal, Chatham, Guelph, Canada. There is no sort of ministry in which he was not employed, and there is hardly a branch which he did not at some time teach. He was an exemplary priest and religious, a consum-

mate philosopher and divine, an accomplished classical scholar, a great linguist, and thoroughly read in ancient and modern literature. He spoke and wrote English, German and French with like ease and elegance. It were hard to say in what department he most excelled. As an educator his great force lay in his personal influence over his students. Such was his authority that even the most wayward would not venture to question the justice of his demands. He could enforce any measure, abolish any privilege or abuse, without creating ill-feeling, or casting any odium on the institution with which he was connected. He possessed the rare secret of making discipline desirable and honorable in the eyes of the students. His career as a priest, teacher, disciplinarian and president, was the most fruitful, and his name shall long be in benediction with the thousands of his friends.

PRINCIPAL PROSPER MILLER.

By GEORGE W. FRIES, Friendship, N. Y.

Prosper Miller, A. M., died at Friendship, N. Y., April 26, 1887. Born at Andover, N. Y., April 29, 1829. Graduated from Union College, 185-.

For twenty-five years he was principal of Friendship Academy, whose reputation for imparting thorough scholarship he maintained in competition with other excellent academies, and for a long time after the most of these had been closed or merged into union common schools. This long term of service was interrupted in 1868, by a four years occupancy of the professorship of Natural Sciences at Alfred University. He resigned in 1872, and resumed his life-work in Friendship to which place he was strongly attached, and where his solid attainments and high character found appreciation enough for his modest nature.

Professor Miller paid his collegiate expenses, with the proceeds of his own labor. It follows that he was studious, and utilized his term time in acquiring a varied and useful education. Supplementary to this was his habit of thoroughly reviewing his text-books, so that no student found him halting in explanation or apologetic in the class room. To a mind thus well equipped, he added a firm and severe conscientiousness, which impressed his pupils with a sense of justice in school discipline, and in many almost insensible ways won their respect and love. His care for the moral welfare of his school wards was untiring, while his reproof was punishment adequate to the correction of their errors. In all the elements which go to make up the ideal preceptor he may be fitly compared with his loved mentor Dr.

Nott, or to Mark Hopkins, recently deceased, of whose vivifying personality President Garfield said, that he "would rather dwell six months in a tent with Mark Hopkins and live on bread and water, than to take a six years course in the grandest brick and mortar university on the continent." Thousands of teachers have taught as successfully as did Professor Miller, but how few have left, clear cut and majestic in the minds of students, the image of the wise counselor, the sympathetic friend, and Christian gentleman, with which to fashion their own characters into symmetry and beauty. The obsequies of Professor Miller were marked by a general and deep sense of public loss. A movement is now on foot to erect by popular subscription a life size statue as a fitting memorial to his virtues and the hold they have in the esteem of his pupils and the community in which he wrought so well.

PROFESSOR HENRY H. STRAIGHT.

Henry H. Straight, A M., was born in Chautauqua county, New York, July 20, 1846. Being left an orphan while still a boy, he supported himself by working at farm labor. When sixteen, he taught his first school, and with the thirty-nine dollars received for three month's teaching, he entered the preparatory department of Oberlin College, Ohio. His collegiate life was varied by teaching. During his Junior and Senior years, he assisted in teaching Latin and Greek in the preparatory school. His success in the languages determined him to make philology a specialty; but while principal of the schools in Galena, Ohio, he conceived the idea that the natural sciences are specially fitted to develop the powers and fit man for life. His idea was strengthened by special study at Cornell University, and by his experience while principal of the normal school at Peru, Nebraska, and in a masterly lecture delivered in Nebraska in 1872, he stated definitely and clearly the place natural sciences must take in the educational progress of the race. As a pupil of Agassiz at the Summer School of Science at Penckese Island, he received great encouragement and inspiration, and then became convinced that laboratories can be so managed that large numbers may profitably experiment in them. He demonstrated this by converting the unfinished basement of the Missouri Normal School into laboratories where much enthusiastic work was done. In 1874 he was again at Penckese; in 1875 with Professor Shaler and the State Geologist of North Carolina on a geological expedition among the mountains of Carolina and Kentucky. The school year of 1875 and 1876 was spent in special study at

Cornell and Harvard. In September 1876 he took the chair of natural sciences in the Oswego Normal School, and in 1880 to his duties as professor of natural sciences, was added that of the Practice School. In 1882 he was given charge of the Psychology, and the History of Education. While connected with the Oswego Normal School a new building was erected. Professor Straight had the planning of the laboratories, which are probably finer than any others connected with a normal school in this country. In the spring of 1883, Professor Straight was appointed one of the corps of teachers in the Cook County Normal School, Illinois, under the management of Col. F. W. Parker. In 1883, he had charge of the department of industrial science; and in 1884 of pedagogy also, at the Martha's Vineyard Summer Institute. Previously he had taught in other summer schools of natural science. Continuous and arduous labors gave him no time for needed rest. His health giving way, he went to Florida in the autumn of 1885. In the summer of 1886 he went to California, where he rapidly failed. The grand scenery, beautiful flowers and lovely climate made his last days serene and triumphant in the victory of spirit over matter; and his ardent philosophical and loving spirit entered a higher field of action November 17, 1886.

In these days scientific investigation brings scientific reputation. Professor Straight had a scientific mind, but he never pursued reputation. His great aim during mature years was to bring science to the people, through which he believed better thinking and better living could be secured; hence he chose to work in normal schools, rejecting higher salaries and more honored positions in other educational institutions, hoping thus to train teachers who in turn would train the children and youth of our land. In all his work in the normal schools he never lost sight of his aim, and those most intelligent, and most sympathetic with this aim saw him ever training the observing, reasoning and mechanical powers. He led his students to interrogate things around them; to make simple inexpensive apparatus to illustrate great principles in physics and chemistry; to prepare specimens in zoology and botany. He believed a teacher thus equipped is better prepared to rouse a pupil's interest than one who has been through books and seen experiments with costly apparatus. He had clear and correct ideas regarding the relating of branches pursued in school, into an organic whole which should fulfill the ends of education, in the symmetrical development of children and the fitting them for domestic, social and political life. Especially did he have clear and most philosophical ideas regarding the value of manual training as a factor in educational development.

Progress in educational methods during the past decade was hardly abreast of Mr. Straight's advanced ideas. So clear was his comprehension of the needs of the time, so full were his plans for reform, that the most radical of the leaders of the new education said of him, "he was right, but he was a hundred years ahead of the times; he was a prophet." Col. Parker says the most perfect primary work he has ever seen was done under the direction of Professor Straight, who had marvelous power in understanding little children and their needs. He was brave but gentle, firm but courteous, yielding but persistent. His living was in a high plane; above small disputations, intrigue, deceptions, jealousies; it was pure from the heart out to the word and act. It is the universal testimony of his noblest pupils that his life was an inspiration to purity, and to devotion to the pursuit of the teacher. His death in the prime of manhood leaves to his pupils the precious duty of perpetuating his enthusiasm and devotion to the cause of education.

I cannot refrain from adding an extract from a letter by Dr. E. A. Sheldon, which bears testimony to the unexceptional character of one who never sought recognition for himself, only for truth.

"He came to us at a time when we had very few facilities of any kind. Two or three small unfurnished rooms for laboratory and store-rooms, and a few hundred dollars' worth of chemical and philosophical apparatus, largely the ponderous and old fashioned kind, were all the advantages afforded him for building up his department. With his characteristic hopefulness he entered upon his work devising and improvising such simple and inexpensive apparatus, and conveniences for his work as were demanded under the circumstances. He even made the poverty of his conveniences a most valuable lesson for his pupils; by teaching them what they in turn might do in like circumstances. Working tables were quickly and cheaply constructed from rough lumber; shelves answered for cases; and he never seemed to want for apparatus, for with the aid of his pupils he readily made what he wanted. Nothing made us feel the need of a new building more than the growth of his department, but he found it very difficult to bring us to his view of his needs. He wanted five large laboratories, one for each branch of his department, three store-rooms, and a private laboratory; occupying about one-third of the building. When reminded that he wanted to appropriate about as much room as the other teachers put together, his answer was, "but my subjects embrace the whole universe!" There was no reply to this argument, but to give him what he wanted. The size, plan, arrangement of the rooms, cases, tables, seating, furnishing of every description were left

to him. All this now stands as a monument to his forethought, his knowledge of the needs of such a department, and his ability to provide for these needs with a very limited expenditure of money. In this department he made his mark in our school, and has left behind him a monument that will remain as long as this building stands. He was a man full of ideas and plans. His enthusiasm was unbounded, and in a perpetual glow. He seemed to have a fire within him that was continually burning. Judged by the years he has been with us, his life was short, but estimated by the work he has accomplished, he goes down to his grave with the fruitage of a long life. He did with his might what his hand found to do; forgetting himself, he lived for his race, for the children of this and coming generations. To them he freely dedicated his life."

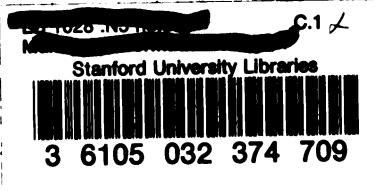
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